

SENG KHASI MAWLIEH, LYNKYRDEM



LYNGKHUH SNEM

BA ARPHEW SAN

1969 — 1994

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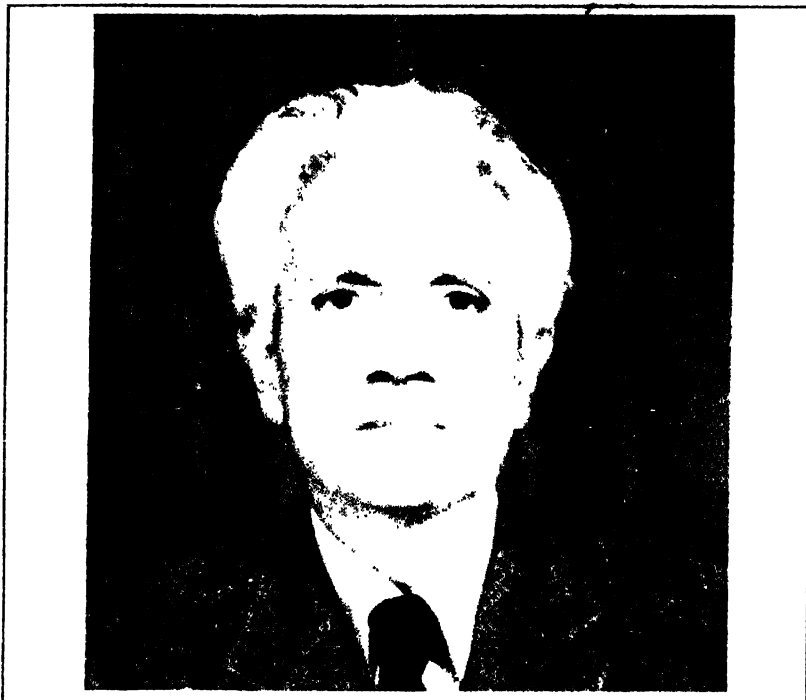
SENG KHASI MAWLIEH, LYNGKYRDEM

LYNGKHUH SNEM

BA ARPHEW SAN

1969 — 1994

U Rangbah Maham Singh
U 'Shot bah 'Shot Shan
Ka
Seng Khasi Mawlieh, Lyngkyrdem



La Kha (Born) 8 Tarik Risaw (Oct.) 1920
La Khlad (Died) 15 Tarik Rymphang (Feb.) 1987
La Thang (Creamated) 17 Tarik Rymphang (Feb.) 1987

IM KA KYRTENG
SAH KA NAM

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**RAJ BHAVAN
SHILLONG
793 001**



December 06, 1994.

MESSAGE

I am happy to learn that the Seng Khasi, Mawlieh, Lyngkyrdem is celebrating its silver jubilee on 18th December, 1994 and a souvenir is being brought out to mark the occasion.

Meghalaya has a rich cultural heritage which extends back through hundreds of years. I greatly appreciate the efforts of the Seng Khasi to preserve their traditional cultural and values and to adjust them to the demands of a democratic, secular constitution, and a developing society. I trust that exposure of Seng Khasi's rich cultural heritage to the people hailing from different parts of the country will contribute to promotion of emotional integration, wider understanding and harmonious fellow-feeling amongst different sections of the people living in the State.

On the occasion of the Silver Jubilee celebration I offer my warmest greetings and best wishes to the Seng Khasi Community in Meghalaya and wish the celebration a grand success.

**(Madhukar Dighe)
Governor of Meghalaya.**

Dr. Balajied Singh Syiem
Syiem Of Khyrim

Office Of Hima Khyrim
P.O. Smit

Ref. No

Date 3.12.94.

Ha,

I Bah Krowell Nongsteng,
President Seng Khasi Mawlieh, Lyngkyrdem.

Rangbah,

Nga sngewbha ban pah sha phi ia kine ki kyntien harum na ka bynta ka Thup buh Jingkynmaw:- (Kitbok kitrwiang)

Nga sngewbha shibun ban tip ba ka Seng Khasi Mawlieh, Lyngkyrdem kan rakhe ia ka 25 snem ka rta jong ka ha ka 18.12.94. ka long ka burom jong ka Mawlieh, Lyngkyrdem ba ka seng ka la lah ban trei ia la ki kam naduh ba sdang bad haduh mynta.

Ka bor bad ka iktiar jong ka Jaidbynriew ka long katba ngi dang tip bad trei ban pynneh ia la ki Hok ki Riti kumba la buh da u Longshuwa u Manshuwa

Nga kitbok kitrwiang ba ka jingrakhe kan long kaba puh baphieng bad ba ka Seng kan nang kiew shaphrang ha baroh ki liang.

Khublei.

Uba burom ia phi



(Dr. B.S.Syiem).



Mr. D. R. Nongkynrih.
Chief Executive Member,
Khasi Hills Autonomous District Council,
Shillong.

M.D.C. Phone : 241601 (Office)
: 224867
: 223012 (Residence)

D.O No



The 17th. NOV. 1994....

KA KIT BOK KITRWIANG

Ka long kaba ai mynsiem shibun ban tip ba ka 'SENG KHASI MAWLIEH LYNGKYRDEM' kan rakhe ia ka LYNGKHUH SNEM BA 25. Kum ka Seng kaba iai khih, kaba im sngi ban pynneh ia ki RITI DUSTUR, ka NIAM ka RUKOM, ka LONGKUR ka LONGJAID U KHUN KHASI KHARA nga ai la kane ka KITBOK KITRWIANG, ka KYRKHU KYRDOH ba ka Seng kan nangiaid shaphrang ha ki kam babha jong ka. Lyngba kane nga ai khublei ia baroh ki Dkhot ka Seng Khasi kiba don ha katei ka bynta jong ka thain RI WAR MIHNGI ba kin ioh ia ka jingkoit jingkhiah, ka jingroi jingsan ha ka jingim ha la ka sngi jong ki.

KHUBLEI.

(D.R. NONGKYNRIH).

**B.B. LINGDOH
LEADER OF OPPOSITION
MEGHALAYA LEGISLATIVE ASSEMBLY**



**LAITUMKHAH
SHILLONG - 793 003
Tel. No. (SH - 224571 (Res.)**

Date 2-12-94

KA KIT BOK KIT RWIANG

Ha

U President

**Seng Khasi Mawlieh,
Lyngkyrdem.**

Nga ai Khublei iaka jingdap 25 Snem ka Seng Khasi jongphi.

**Ngan ia donbok ba ka Seng kan nangkiew bad iaid shaphrang haka jingshakri
ban kyntiew iaka rasong Ka jaidbynriew Khasi.**

Uba burom

(B.B. Lyngdoh)



SENG KHASI SHILLONG

(Regd. under Societies Registration Act XXI of 1860 No. 27 of 1959-60)
MAWKHAR, SHILLONG - 793 002



Ka Jingkitbok kitrwiang
na
Ka Seng Khasi (Seng Kmie), Shillong.

Ka Mawlieh Theatre Club ha Lyngkyrdem ka long ka seng kaba la sdang naduh u snem, 1940, kaba lum ba lang ia ki khun samla ka kyntoit Mawlieh na ka bynta ki kam bhalang, jingialehkai sngewbha bad ka shad ka kmen ha la shnong. Ia kane ka club la pynkylia kyrteng sha ka Seng Khasi, Mawlieh da ka jingai jingmut jong u Rangbah Maham Singh jaid Dkhar (bam kwai ha dwar u Blei) ha u snem, 1966. Lem bad ki jingkyrshan lang jong kiwei ki Rangbah Seng kum u Rangbah Bhiren Singh Thangkiew, Joseing Kharkongor, Dilip Singh Shabong bad Kostas Roy (Bam kwai ha dwar u Blei), bad la register ia kane ka seng ha u snem 1969. Mynta ka la dap arphewsan snem kynthih bad ba naduh kane ka 18 tank, Nohprah 1994, yn tip noh kum ka Seng Khasi, Lyngkyrdem.

U Rangbah Maham Singh u la long u Rlew Kynsai ym tang ha ki kam sain pyrthoi (politics), hynrei u long ruh u Rishot bah jong ka Seng Khasi (Kmie), Shillong uba skhem halor ka jingngeit tynrai kum u Khasi nylla halor ka niam ka rukom tynrai kumba la seng la buh da ki Longshuwa Manshuwa jong ngi. Ka nam ka kyrteng jong u kan iai im bad neh ha ngi, da ka jingieit shi lynter bad pateng la pateng.

Ka jingpynieng ia u Mot ha ka kyrteng jong u ha Lyngkyrdem ha ka 6.11.94 kan long ka sakhi ban sah kynmaw junom ia ka burom bad ka nam u Rangbah Maham Singh ha baroh ki khun ki ksiew u Hynniewtrep u Hynniewskum.

Ka Seng Khasi (Kmie), Shillong ka ai ka kitbok kitrwiang ia ka Seng Khasi Lyngkyrdem ba kan nang roi bad kiew shaphrang ha ki kam babha baroh ryngkat ka tipbriew tip Blei

Shi hajar nguh.

U Kyrshan Singh Sawkmie
President
Seng Khasi (Kmie).
Shillong.

**Lakhon Shullai
President Sein Raj,
Shillong.**

MESSAGE

**Nga kum u President ka Sein Raj nga kit bok kit rwiang ia phi ka Seng Khasi
Mawlieh Lyngkyrdem ha ka jingdap jong phi 25 snem.**

**Shi kyntien ar kyntien ngi don ka niam ka rukom ka durbar ka riti kaba bha
tam ha pyrthei kaba la biang naduh ka pyrkhat niam, khana niam bad kiei kiei kiba
kordor tam ba la buh u Longshuwa Manshuwa.**

**Khublei,

L.Shullai.**



KA JINGLAMPHRANG

Kong Lucky Quency Diengdoh
Editor
Souvenir Sub-committee.

La seng iaka tnat Seng Khasi Mawlieh Lyngkyrdem ha u 1966, ha kaba ki katto katne ki riew rangbah jong ka shnong Lyndyrdem kila pdiang iaka jingai jingmut jong u Rangbah Maham Singh. La Register ruh sha ka bor Sorkar haka 6.11.69.

Te kum ka dak ka shin ban sah jingkyrmaw iaka lynkhuh snem ba Arpnewsan jong ka Seng, lashim tang naduh u snem bala register iaka. Da ka jingiabeit lang la iakut ban pynmih ia kane ka thup sah jingkyrmaw. Kumta la trei tyngeh bad la ngam shaka thwei ba jylliew jong ka jingpyrkhat. Ia ia sei bad khyllie syrtap pa syrtap naki jingthoh jingtar kat kiba lah ban roh naduh u snem 1940 ter-ter. La lum jingtip, laioh jingshai bad la buh ryntih ha kane ka thup sah jingkyrmaw iaki jingtrei kam jong ka Seng ryngkat bad katto katne ki jingthoh kiba ia hap dur hap dar bad ka Niam Khasi, Naim Tre. Lyngba kane ka thup la sei bad pynmih bar ia la ka tynrai ba phymai ba ngi dei ban sngew sarong kum ka jaid bynriew tip briew tip Blei, tip kur tip kha khnang baka pyrtzhei kan tip bad ithuh ia kane ka jaid bynriew jong ngi. Wat la ngi don laki jong ki jong ki kam kiba ngi trei hynrei, ka long kaba phylla ba da ka jingiasoh kti lang ki para riew Seng. Kynthup ki long kpa long kfii, ki long kmie long kfii ryngkat ki samla samhoi jong ka shnong Lyngkyrdem kumjuh ruh ki tnat Seng Khasi, Seng Raj bapher bapher ki long kiba la kloj ban ia tynrong ka ai buit ai bor lang khnang ba ngin lah ban pynmih pyrtzhei iaka dur ka dar ka ryngeng ka ryntot jong la ka tynrai lyngba kane ka thup.

Haba kumne ka jingiaroh bad jingsngew burom ka leit sha ki riew rangbah jong ka Seng kiba khlem da tyngkai shuh iala ka buit ka bor bad iala ka por bakordor haduh ba kila lah ban teh song iaki nong shong shnong jong ka Lyngkyrdem kiba bat laka Niam tynrai ban ia trei lang kawei ka buit ka bor ha kaba pyneh pynsah iala ka jong ka Niam ka Rukom.

Ka long ban sngew ieid bad kynmaw iaki kyntien naka kot "Ka Phawar U Aesop":-

Dei ha u rangbah kein,
Ba don ka mon ba Jwat;
ia u phi lah ban bein,
Hynrei kumno phin rat.

Ka long ruh ka jingshisha ba da ka jingtrei shitom ki rangbah Seng Khasi (Kmie) Mawkhar, Shillong, Sein Raj Shillong bad kumjuh ruh ka Seng khiih lang. Ki Khasi khara bad Jaintia kila kyndit bad nang ban niewkor iala ka jong ka Niam (Niam Khasi Niam Tre).

Shuwa ba ngan pynkut, nga ai khublei kyrpang ia kito kiba la ia snoh kti lang bad la ia syngkhien syngkhong, pynheh pynsan, bad pynbha pynmiat ia kane ka thup buh jingkyrmaw. Kumjuh ruh ia kito kiba ianoh synniang naka bynta kane ka kam.

Kane ka dei ka sien kaba nyngkong, lada don ki jingduna hangne hangtai, nga panmap bad sngewbha nang ia ai jingmut lem khnang ba yn lah bad poi naka jingbha sha ka jing kham bha bad sha kaba bha tam. Nga kyntu ia baroh ba phin ia pule ia kane ka thup khnang ba phin ioh jingmyntoi bad tip iala ka jong.

To u Blei Trai Kynrad, Nongthaw Nongbuh, uba lah ba iai un ai buit ai bor, ai lad ai lynti iaka tnat Seng Khasi ha shnong Lyngkyrdem bad ia kiwei kiwei ki tnad Seng Khasi Sein Raj bapher bapher ba kin palei ka mut ka pyrkhat ha kaba trei ban pyn-neh pynsah laka Hok kat kum ka Riti ka Dustur jong u long shuwa manshuwa.

Khublei.

Lyngkyrdem
18 Tarik, Nohprah, 1994

JINGAI KHUBLEI

Bah Lores Rynjah
Convenor Souvenir Sub Committee
Seng Khasi Mawlieh Lyngkyrdem.

Na ka liang ki dkhot jong ka 'Thup kynshew jingtip', nga ai khublei ia President, General Secretary bad ia baroh ki dkhot jong ka Seng Khasi Mawlieh Lyngkyrdem, kiba la shaniah bad pashat ha ngi iaka lyngkor kaba khia ban pynmih ia kane ka thup kaba kynthup iaki niewtang halor ka long ka man jong ka Seng bad ki kam jong ka ha kine ki 25 snem bala dep. Khlem shong thait ngi la ia durut ban wan rah bad pyllait paidbah iaka haka 18 tarik Nohprah, 1994 kaba long ka sngi pyndon burom iaka jingdap 25 snem jong ka Seng.

Ki kyntien kit bok kit rwiang naki riew rangbah bapher-bapher ki ai mynsiem bad pynshlur ia ngi ha kaba ngi la lah ban pyndep iaka kumba ka long.

Ngi ai khublei ia kito baroh kiba la ai iaki jingthoh (Articles) kiba ngi la buh ha kane ka thup. To u Blei Trai kynrad uba lah ba iai na jrong na tbian un plie lad plie lynti ba kin ioh ka koit ka khiah met bad mynsiem ba kin lah ban pyn janai laka sap ka phong ha kaba iai kynih iai phawar iala ka jong ka tynrai.

Ngim lah ban klet ia baroh kito kiha la pynnoh kylluid mynsiem ia u syniang u bynhei haka dur ki Advertisement ne daka pisa, namarba, khlem maki kam long satia kaba lah iangi ban pynmih ia kane ka thup. Ngi ai ka kit bok kit rwiang ba kin ioh ka koit ka nang ba kin biang ka kamai ka kajih bad ka jingim tymmen imsan.

Ngi ai khyblei ia ka Ri Khasi Press kaba la shimti ban shon ia kane ka kot buh jingkyndemaw ia kaba la shon itynnad bad shai bha.

Haka jingiadei bad kane, nga sngew ba kaba kongsan tam ka long ka jingainguah ai dem ia u Blei uba lah ba iai, uba la ai ka huit ka bor ia ngi ba ngi la ioh bad lah ban pyndep iaki kam baroh haka por kaba biang.



**SENG KHASI MAWLIEH: LYNKYRDEM.
LYNKYRDEM, HIMA KHYRIM.
KA
LYNGKHUH SNEM BA ARPHEWSAN
1969 - 1994.**

KI KYNTIEN SHONG SBAL

*Nangne na Seng Khasi Mawlieh Lyngkyrdem,
Ngi ieng bad pyneh la tynrai baskhem;
Kiar naka phuhmut phuhmat mangkarong,
Ka long kaba thaw jot la tynrai lajong;
Lada iala ka tynrai lajong la ia pynjot,
Kat shaba phi thew phin shem lanot;
Ko para kur para kha kiar naka lyngkar,
Haba phi kren ne leh ha iing ne ha bar;
Wat pat wat kyllon haki lyhuh ki ahor,
Iala ka jinglong tynrai toda khien kor;
To kamai la ka hok kumba u Blei ula ai,
Khie joit kyndit kynmaw la ka jong ban tyngkai.*

KI NONGKIT KAM JONG KA SENG KHASI MAWLIEH: LYNGKYRDEM:

1. President	Bah Krowell Nongsteng.
2. Vice President	Bah Dorel Kslar.
3. Adviser	Bah Joit Singh Deingdoh.
4. General Secretary	Bah Limber Singh Mawroh.
5. Asstt. Secretary	Bah Markom Roy Budon.
6. Treasurer	Kong Norian Budon.
7. Secretary I/C Culture	Bah Diamond Stone Lyngdoh.
8. Asstt. Secretary Culture	Bah Marbulan Kharnari.

KA THUP BUH JINGKYNMAW
(Souvenir Sub Committee)

- | | |
|--------------------------------------|--------------------|
| 1. Bah Lores Rynjah | - Convenor. |
| 2. Kong Lucky Quency Diengdoh | - Editor. |
| 3. Bah Diamond Stone Lyngdoh | - Member. |
| 4. Bah Joit Singh Diengdoh | - Member. |
| 5. Kong Phirilda Nongsteng | - Member. |
| 6. Bah Marbajanai Nengnong | - Member. |



KUMNO BAD MYNNO LA SENG IA KA SENG KHASI MAWLIEH, LYNCKYRDEM

Bah Limber Singh Mawroh
General Secretary
Seng Khasi Mawlieh Lyngkyrdem.

La khylic syrtap pa syrtap ban lum jingtip halor ka jingseng ia ka Seng Khasi ha shnong Lyngkyrdem.

Ka la long ka jingdon bok kaba khraw ba, da ka jingdon jong u Rangbah Jowell Kharbudon uba la poi sha ka rta kaba 83 snem tam ne duna ba la ioh lad ban lum jingtip katba lah ei na ka mynnor sha ka mynta bad la buh ha kane ka thup sah jingkyrmaw ia kaba la pynlait paidbah ha ka 18 Tarik Nohprah, 1994, kaba long ka sngi pyndon burom ia ka jingdap 25 snem jong ka Seng Khasi Mawlieh Lyngkyrdem.

Kumta la sot bad tyrsad hangne tang ia ki doh pasoh ba ha u snem 1940 ki 18 ngut ki rang samla jong ka dong Mawlieh Laitlyting ki la seng ka Club Threatre kaba la tip kum ka Mawlieh Threatre Club, ha kaba ki nongkitkam ba kham paw khmat ki long kumne:-

- | | |
|-----------------------|---|
| 1. Bah Hordel Lyngdoh | - Secretary |
| 2. Bah Jowel Budon | - Nongbat Pisa |
| 3. Bah Ribit Pamtiiah | - Nongpyniaid kam |
| 4. Bah Monly Budon | - Riew khmat |
| 5. Bah Shiern Budon | - Riew Khmat |
| 6. Bah Edro Khongwir | - Riew Khmat |
| 7. Bah Deber Budon | - Nongtem bom |
| 8. Bah Sahin Kharsyad | - Nongtem Ksing |
| 9. Bah Dngang Rani | - Nongtem Ksing |
| 10. Bah Phai Mawroh | - Nongput Tangmuri uba tbit bha ha kata ka por ha kaba U Pa'iem Olim Singh, Syiem Rangbah jong ka Hima Khyrim u la ai khusnam kawei ka jain spong lieh bad kawei ka jain ryndia tlem. |

Ha u snem 1962, la pynlong ka shad miet (Threatre) da kaba la shna dara ha ka jaka kaba la khot ka Wah Nohsib.

Kyrteng ki riew khmat ha une u snem :

- | | |
|---------------------|--------------------|
| 1. Bah Anoktin Blah | - Secretary |
| 2. Bah Monly Budon | - Nongpyniaid kam. |
| 3. Bah Jowell Budon | - Nongbat pisa. |

Ka la long kawei ka jingkylla ban sah jingkyrmaw ba, naduh katei ka por ba ia katei

ka jaka ba la ju tip kum ka wah nohsib, la khot noh ka Wah Dara haduh kane ka juk ba mynta.

Kane ka Club ka ju pynlong Shad Suk Mynsiem man la u bnai tlang ha ka por mynsngi, katba, ha ka por miet pat la pynlong ka shad miet (Theatre) kum ka lad pynmih pisa.

Ka Club ka iaid beit iaid ryntih bad trei kam bha ha ki shalyntem jong ka por kaba la tyllun shaduh u snem 1966.

U Snem 1966 u dei u snem ba kyrpang bad ban iai sah jingkyrmaw ba, u Rangbah Maham Singh u la wan peitkai ia ka Shad (Shad Suk Mynsiem) ba la pynlong da ka Club, kaba la long ka jingphuh mut phuh mat ia ki riew rangbah jong ka Club, ia ki nongshad nongkmen kumjuh ruh ia ki nongshong shnong jong ka Shnong Lyngkyrdem hi baroh kawei. Haden ba la wai ka jingshad, ka la don ka jingiasyllok hapdeng u Bah Maham Singh bad ki riew khmat jong ka Club, ha kaba u Bah Maham Singh u la ai jingmut ba dei ban kham pynjanai bad pynneh ia ka rukom put rukom tem, rukom shad, rukom kmen jong la ka jaid bynriew, dei ban seng noh da ka tnad Seng Khasi.

Ha kane ka jingiasyllok, la ia shim bynta da ki babun ki riew rangbah kiba la ngam jylliew bad ia tuklar bha jai pa jai bad la pdiang ruh, da kaba kmen ia ka tei ka jingai jingmut jong u Bah Maham Sing. Bad kumta la iakut ruh ban rah sha uba bun balang ia kane ka jingai jingmut bad ban ai ka rai kaba skhem kloi katba lah.

Haden katto katne bnai ka jingialang jong ki riew khmat, da ka jingia tuklar, iapeh iatai bin pa bin ka la poi sha ka jingia-sngewthuh jingmut bad la rai ban pynkylla noh ia ka tei ka Club sha ka seng khasi Mawlieh, Lyngkyrdem.

Ha u snem 1967 lyngba ka jingkit khia jong u Bah Maham Singh, ka Seng ka la ioh jingiarap na ka Sorkar bad la ioh lad ban shna ia ka iing Seng. Kumta, ka jingtrei kam jong ka Seng ka la nangkiew na ka por sha ka por, ryngkat ka ai buit ai bor jong utei u Rangbah (Maham Singh).

Ha u snem 1969 la bsuh shuh ia ka kyntien ha ka kyrteng "SENG KHASI MAWLIEH KHAD AR BLANG LYNGKYRDEM" bad la register ruh sha ka Sorkar katkum ka Registration No. 68 of 1969-1970 dt. 6.11.69, ha kaba ka kyrteng ki nongkit kam ka long :

- | | |
|------------------------|--------------------------|
| 1. President | - Bah Shiem Budon. |
| 2. General Secretary | - Bah Krowell Nongsteng. |
| 3. Assistant Secretary | - Bah Klot Star Budon. |
| 4. Treasurer | - Bah Jowell Budon. |

Da ka jingtrei shitom jong ki riew rangbah, ka Seng ka la nang kiew shaphrang, ki samla samhoi kynthei bad shynrang ki long kiba la kloi ban trei met bad mynsiem na ka bynta ka jingbha jong ka Seng. Kumta, ki rukom shad rukom put rukom tem sur Khasi tynrai ka nang suhthied bad ka la nang pyn phuhmut phuhmat ia ki Thei Sotti bad ki Rang khad ar buit khad ar bor haba ki mih shad ha Lympung, ryngkat ka kmen ka sngewbha ki nong khmih kai khmih iaid.

Ha u snem 1974, u Bah Shiem Budon u la ieh noh ia ka kam President bad la thung pli noh da u Bah Lumberwon Lyngdoh kum u President ba thymmai jong ka Seng.

Ha u snem 1975, u Bah Thran Singh Lyngdoh u la shimti ia ka kam Assistant Secretary namar ba, u Bah Klot Star Budon u la weng noh ialade na ka kam.

La pynthymmai nongkit kam ha u snem 1980

- | | |
|------------------------|----------------------------|
| 1. President | - Bah Nober Singh Mawroh. |
| 2. Vice-President | - Bah Kir Singh Kharnari. |
| 3. General Secretary | - Bah Krowell Nongsteng. |
| 4. Assistant Secretary | - Bah Limber Singh Mawroh. |
| 5. Treasurer | - Kong Sortila Lyngdoh. |

Ha u snem 1981 la pynkylla nongkitkam

- | | |
|------------------------|----------------------------|
| 1. President | - Bah Elo Kharsyad. |
| 2. Vice-President | - Bah Nober Singh Mawroh. |
| 3. General Secretary | - Bah Thran Singh Lyngdoh. |
| 4. Assistant Secretary | - Bah Limber Singh Mawroh. |
| 5. Treawurer | - Kong Sortila Lyngdoh. |

U snem 1981 u la long u snem uba ka Seng ka la nang ioh lad ban kyntiew ia ka bha ka miat ha ka ban shakri ia ki para shnong para thaw ha kaba u Bah Maham Singh uba long ruh u Minister I/c Border Area Department u la pynioh jingiarap na ka Sorkar ban shna pynheh ia ka iing Seng. U la pynioh ki kor suh jain, kor suh jain syaid, ki sai wool ba bun rong bad ki kor ot dieng, khnang ba ki khynnah skul kin ioh jinghikai ia kitei ki kam. La thung ia I Kong Merilda Kshiar ba in long ka nongkikai ha ki kam suh kam thain.

I Kong Sortila Lyngdoh i la iehnoh ia ka kam Treasurer ha u snem 1984. Kumta, la pynkhamti noh ia katei ka kam sha i Kong Thriena Lyngdoh.

Ha ka 10th Jylliew (June), 1986 la pynthymmai nongkit kam:

- | | |
|------------------------|----------------------------|
| 1. President | - Bah Thran Singh Lyngdoh. |
| 2. Vice-President | - Bah Nebi Marbianiang. |
| 3. General Secretary | - Bah Limber Singh Mawroh. |
| 4. Assistant Secretary | - Bah Bat Singh Pongrope. |
| 5. Treasurer | - Kong Threna Lyngdoh. |

Ha kane ka sngi la pynmih thymmai shuh sa ar tylli ki jaid kam : 1. Adviser bad Secretary ka put ka tem, ka shad ka kmen (Culture).

La pynkhamti ia kine ki kam kumne :

- | | |
|--------------------------|----------------------------|
| 1. Adviser | - Bah Joit Singh Diengdoh. |
| 2. Secretary I/c Culture | - Bah Marbulan Kharnari. |

Ha ka 6th Jymmang (May) 1987 la pynthymmai ia ki nongkit kam kumne :

- | | |
|--------------------------|----------------------------|
| 1. President | - Bah Dorel Kshiar. |
| 2. VicePresident | - Bah Thran Singh Lyngdoh. |
| 3. General Secretary | - Bah Limber Singh Mawroh. |
| 4. Assistant Secretary | - Bah Barli Rynjah. |
| 5. Treasurer | - Kong Norian Budon. |
| 6. Secretary I/c Culture | - Bah Marbulan Kharnari. |
| 7. Adviser | - Bah Joit Singh Diengdoh. |

Ha ka 10th Naiwieng (November) 1988 la aiti ia ka kam Assistant Secretary ha u Bah Markom Budon namar ba u Bah Barli Rynjah u la iehnoh ia katei ka kam.

Ha ka 23rd Jymmang (May) 1989 la thung Vice-President noh da u Bah Raboi Mawri ha ka jaka jong u Bah Thran Singh Lyngdoh.

Ki nongkitkam ha u snem 1991

- | | |
|--------------------------------|------------------------------|
| 1. President | - Bah Dorel Kshiar. |
| 2. Vice-President | - Bah Raboi Mawri. |
| 3. General Secretary | - Bah Limber Singh Mawroh. |
| 4. Asistant Secretary | - Bah Markom Budon. |
| 5. Treasurer | - Kong Norian Budon. |
| 6. Secretary I/c Culture | - Bah Marbulan Kharnari. |
| 7. Assistant Secretary Culture | - Bah Diamond Stone Lyngdoh. |
| 8. Adviser | - Bah Joit Singh Diengdoh. |

Ki nongkit kam ha u snem 1993

- | | |
|--------------------------------|------------------------------|
| 1. President | - Bah Krowell Nongsteng. |
| 2. Vice-President | - Bah Dorel Kshiar. |
| 3. General Secretary | - Bah Limber Singh Mawroh. |
| 4. Assistant Secretary | - Bah Markom Budon. |
| 5. Treasurer | - Kong Norian Budon. |
| 6. Secretary I/c Culture | - Bah Diamond stone Lyngdoh. |
| 7. Assistant Secretary Culture | - Bah Marbulan Kharnari. |
| 8. Adviser | - Bah Joit Singh Diengdoh. |

Ka 27 Tarik Jylliew, 1993 ka la long ka sngi jong ka khana ban iai sah jingkyrmaw pateng pakit ha kaba, ka bor jong ka jingpyrkhat ka la suh khlieh sha ka tynrai jong ka jingieid bad burom ia la ka jong ka jaid bynriew ba bat la ka Niam Tynrai, kumba la buh la seng ki longshwa manshwa ban nang ia pynkup pynbiang ia ka rynieng ryniot ba jylluin lymphuin jong ka, bad ba ngin long ka jaid bynriew ka bym riej ban iamih madan ha kaba ia pyni bor bad kiwei kiwei ki jaid niam bapher ha sla pyrthei.

Kumta, kane ka sngi kumba la ong haneng, ba kan long ka khana pateng sha ki longdien mandien, ki riew rangbah ki la sei jlut na thwei ba jylliew ia ka jingpyrkhat da kaba la rai ban pynlong noh ka jingpyn-donburom ia ka jingdap 25 snem jong ka Seng Khasi Mawlieh Lyngkyrdem ha ka 6 Tarik Naiwieng, 1994. Katba ia ka jingleh kmen leh sngewbha na ka bynta katei yn pynlong ha ka 18 Tarik Nongprah, 1994, ha kaba ki khynnah skul baroh ki la ioh shuti.

La rai ruh ban buh ka jingtei nam ia u Rangbah Maham Singh (Bam Kwai ha dwar U Blei) uba la long u Nong kyrshan ba radbah jong ka Seng.

Ha ka 26 Tarik Nailur, 1993 ka la don ka jingialang ki longkmie longkpa jong ka shnong Lyngkyrdem ha ka por 11 baje mynstep ha iing Seng, Ha kaba la iadon 23 ngut.

Ki riew rangbah ha kane ka sngi ki long:

- | | |
|-----------------------------|--------------------------------|
| 1. Bah Krowell Nongsteng | - President |
| 2. Bah Dorel Kshiar | - Vice-President. |
| 3. Bah Joit Singh Diengdoh | - Adviser. |
| 4. Bah Limber Singh Mawroh | - General Secretary. |
| 5. Bah Markom Budon | - Assistant Secretary. |
| 6. Bah Marbulan Kharnari | - Assistant Secretary Culture. |
| 7. Bah Seballet Myllemngap | Riewkhmat. |
| 8. Bah Noberson Nadu | - Riewkhmat. |
| 9. Kong Nodian Kharsyad | - Rewkhmat. |
| 10. Kong Rojenalin Diengdoh | - Riewkhmat. |
| 11. Kong Pharbon Marbaniang | - Riewkhmat. |
| 12. Kong Medolin Kharwan | - Riewkhmat. |

Ha kane ka sngi la ia kut ba ngi dei ban don kawei ka jingmut jingpyrkhat bad ka mynsiem kaba khuid ban ia trei lang shrub khnang ba ka jingpyn-donburom ia ka jingdap 25 snem jong ka Seng kan long kaba ioh nam ioh burom. Ka la don ka jingpashat jingmut na i Kong Rojenalin Diengdoh bad Kong Medolin Kharwan ba, khnang ba ka Seng kan kham khlain bad iar ha ka jingtrei kam la idei ban pynkylla noh ia ka kyrteng jong ka Seng sha ka kyrteng "SENG KHASI LYNGKYRDEM".

U Rangbah Krowell Nongsteng, ha ka jingkren jong u, u la kyntu ia baroh ba dei ban don ka mynsiem ia trei lang jong baroh ki nongshong shnong kiba bat la ka Niam Tynrai ha kaba kyntiew ia ka jingthmu ba bha jong ka Seng bad dei ban da peit bad khmih bha shuwa ban pynkylla ia ka kyrteng jong ka Seng.

Larai ruh ban shim kyrteng noh man la ki tnum iing jong ki nongshong shnong jong ka lyngkyrdem kiba bat la ka Niam Tynrai.

Ka jingialang ki long kmie long kpa jong ka kyntoit Iewduh kaba la long ha iing jong i Kong Rojena lin Diengdoh ha ka 29 Tarik Jymmang, 1994 ha ka por 8 baje janmiet, ha kaba la iadon 12 ngut.

Ha kane ka janmiet la wad ia ki lad ki lynti kumno ban leit pynsngewthuh sha ki

paidbah jong ka shnong ia ki nongrim jong ka Seng khasi bad ki jingthmu ba bha jong ka.

U Bah Anoktin Blah ha ka jingai jingmut jong u, u la ong ba dei ban leit pynlong jingialang ha man la ki dong jong ka shnong, khnang ba yn lah ban ai ka jingpyn-sngewthuh kaba kham shai. Halor kane ka jingai jingmut jong utei u rangbah ka iing baroh kawei ka la pdiang bad la rai ba dei ban sdang noh ia ka kam.

18 Tarik Nailar, 1994 ka jingialang paidbah jong ka Seng Khasi Mawlieh Lyngkyrdem ka la long ha iing Seng ha kaba la ia poi 37 ngut.

U Rangbah Krowell Nongsteng (Shnongknor) u la pdiang sngewbha ia baroh kiba la poi sha ka jingialang bad u la kyntu ia ki ba kin long kiba pynshong nongrim bha ia ki jingpyrkhat ryngkat ka jingsngewkhia bad jingkit khlieh ia kano-kano ka jing ia pynbeit bad jingrai jong ka jingialang.

Kane ka jingialang ka long ka jingialang ka ban sah jingkyrmaw ha ka pateng ka ban dang wan ia kaba, da ka jingbtin lynti jong ka por, kiba bun ba lang da ka mynsiem kaba khuid bad ka jingpyrkhat ba palei, ki la buh ka rai kaba skhem ban pynkylla noh ia ka kyrteng jong ka Seng Khasi Mawlieh Lyngkyrdem sha ka kyrteng jong ka Seng Khasi Mawlieh Lyngkyrdem sha ka kyrteng **'SENG KHASI LYNGKYRDEM'**.

Halor katei ka rai, la buh ia kine ki kyndon harum :

1. Ba yn pynneh pynskhem ia ka kyrteng **'SENG KHASI LYNGKYRDEM'** hadien ba la dep pyn-donburom ia ka jingdap 25 snem jong ka Seng Khasi Mawlieh Lyngkyrdem.

2. Hadien ba la pynskhem ia ka kyrteng jong ka Seng, dei ban jied thymmai ia ki nongkit kam bad ban kyrpad ia ka Registration Department ban pynkylla noh da ka kyrteng Seng Khasi Lyngkyrdem ha ka Registration Certificate.

Ha ka 28 Tarik Nailar, 1994 ka jingialang ki para kur para kha ka kyntoit Iewduh ha ka por 11 baje mynstep ha iing L.P. jong ka Raid Lyngkyrdem. Kiba la poi sha ka jingialang ki long 29 ngut.

Ki rangbah nongkit kam na ka Seng Khasi Mawlieh Lyngkyrdem ki long kumne:-

- | | | |
|--------------------------------|---|--------------------|
| 1. Rangbah Krowell Nongsteng | - | President. |
| 2. Rangbah Limber Singh Mawroh | - | General Secretary. |
| 3. Rangbah Thran Singh Lyngdoh | - | |
| 4. Kong Norian Budon | - | Treasurer. |

Ha kane ka jingialang kine ki riew rangbah ki la pynsngew ia ka rai jong ka jingialang paidbah kaba la long ha ka 18 Tarik Nailar, 1994, ia kaba ka jingialang ka la rai ban pynkylla noh ia ka kyrteng jong ka Seng Khasi Mawlieh Lyngkyrdem sha ka **'SENG KHASI LYNGKYRDEM'**. La pynsngew ruh ia ki kyndon ba labuh da katei ka jingialang.

Hadien ba la pynsngew ia katei ka rai, ki para kur para kha baroh ki la pdiang hun bad ki la pynpaw ka jingkmien kaba khraw ia ka jingialam bastad ba shem phang jong ki rangbah. Bad ki da buh ia ka rai ba, nangne sha khmat dei ban ia trei lang met bad mynsiem ha kaba kyntiew ia ki jingthmu ba bha jong ka Seng. Ban iai im sngi ha kaba pynphriang ia ki jingikikai jong la ka Niam sha ki para Khasi Khara. Ban beh krad ia ki jingsniew jingthala.

Ban ia kit ia tynrong lang ha ka khia ka shon jong ki para kur para kha ba bat la ka Niam Tynrai. Ban iai pynneh pynsah ia la ka Riti ka Dustur, la ka Niam Ka rukom, ia ka shad ka kmen, ia ka put ka tem Khasi Tynrai. Ban ia beh iatur sha ki lat ki rong jong kiwei ki tnat Seng Khasi. Ban ieid ia la ka jong bad ban burom ia ka jong kiwei.

Shuwa ban ioh ia ka jingiadih sha sngewbha, la duwai ainguh ia U Blei Trai Kynrad Nongbuh Nongsam bynta da u Rangbah Thran Singh Lyngdoh.

‘Ki Kam Ai Jingnang Jingstad’

Ha u snem 1977 ka Seng ka la ioh prew ban ai jingshai ha ki lynti badum ba iongngit jong ka long beit man beit, da kaba ka la ioh lad ban plie skul miet kaba la long kawei na ki lad ban shakri ia ki longkmie long kpa, ki samla samhoi jong ka shnong halor ka thoh ka pule. Ka la ioh ruh ia ki nonghikai kiba la shimti ia ka kam khlem kano kano ka jingsiew.

Kyrteng ki nonghikai:

1. Bah Limber Singh Mawroh
2. Bah Bat Singh Pongrope.
3. Bah Marbajanai Nengnong.
4. Kong Royallin Budon.

Ka jingdon ki nongshah hikar :

Class 'A'	-	17	ngut
" 'B'	-	13	ngut
" 'T'	-	3	ngut.
" 'II'	-	4	ngut.
" 'III'	-	4	ngut.
" Baroh	=	41	ngut.

Shisha ka jingangnud ka la urlong ba ha u snem 1978 da ka jingtrei shutom jong u Rangbah Jo Singh Kharkongor la ioh lad ban phah ialeh Examine Sorkar ha K.J.P. Centre Shillong, ia u Phaiar Stone Budon bad u Lamphrang Mawri ha kaba kine baroh ar ngut ki la ia pass bha.

Ha ka 21.2.79, ka Seng ka la nang pynrar ia ki kam ai jingnang jingstad ha kaba ka la plie sa ka skul step nadeh ka Class A hadeh ka Class III. Ha une u snem ruh ki nonghikai ki dang bteng hi ia ka kam khlem ka jingdawa bai siew ei-ei.

Kyrteng ki nonghikai :

1. Bah Limber Singh Mawroh.
2. Bah Bat Singh Pongrope.
3. Bah Phres Stone Blah.
4. Bah Marbajanai Nengnong.
5. Kong Royallin Budon.
6. Bah Mardjied Nengnong.

Jingdon ki khynnah :

Class 'A'	-	9	ngut.
" 'B'	-	5	ngut
" 'T'	-	2	ngut.
" 'II'	-	1	ngut.
" 'III'	-	Ym	don.
Baroh	=	17	ngut.

Ki dkhot ka Managing Committee:

- | | |
|-----------------------------|------------------------|
| 1. Bah Lumberwon | - Chairman. |
| 2. Bah Anoktin Blah | - Secretary. |
| 3. Bah Limber Singh Mawroh. | - Assistant Secretary. |
| 4. Kong Norian Budon | - Treasurer. |

Kumta, na ka por sha ka por ka Seng ka la thom ia ki jingeh bad da ka jingialam ki saw por saw samoi ki la btin sha u snem 1983 ba ka Seng ka la ioh lad ban shu siew tang i bai meng malu mala ia ki nonghikai.

Kyrteng ki nonghikai :

1. Bah Limber Singh Mawroh.
2. Bah Bat Singh Pongrope.
3. Kong Maphida Nongrum.
4. Kong Branalin Lymba.

Jingdon ki khynnah skul :

Class	'A'	-	26	ngut.
"	'B'	-	10	ngut.
"	'I'	-	9	ngut.
"	'III'	-	8	ngut.
Baroh				= 63 ngut.

Ki dkhot ka Managing Committee:

- | | | |
|----------------------------|---|------------|
| 1. Bah Dorel Kshiar | - | Chairman. |
| 2. Bah Limber Singh Mawroh | - | Secretary. |
| 3. Kong Norian Budon | - | Treasurer. |

U snem 1989, u la long u snem ka jingeh rngiew ia ka Seng ha kaba ka Sorkar ka la ithuh (Recognised) ia ka skul bad ka la mang pisa ruh ban siew tulop na ka bynta uwei u nonghikai.

Ka por ka laid thop pa thop khlem jingpynleh nohei ia la ka jong ka nongkynti, ka la poi sha u snem 1992, ha kaba ka ksaw ka kpong jong ka Seng ka la ieng da ka jingmang tulop shuh da ka Sorkar sa na ka bynta uwei u nonghikai. Kumta la nang syngkhong nang khien ia ka rukom pyniaid skul bad ka la laid shaphrang ha ka liang ai jinghikai ha ka pule ka dangle kaba la kynjoh haduh u snem 1994.

Kyrteng ki nonghikai :

1. Bah Limber Singh Mawroh - Headmaster.
2. Kong Bellina Lymba - Nonghikai.
3. Kong Unity Budon - Nonghikai
4. Kong Dhunlin Kharsyat - Nonghikai

Jingdon ki khynnah skul :

Class	'A'	-	33	ngut.
"	'B'	-	7	ngut.
"	'T'	-	10	ngut.
"	'II'	-	9	ngut.
"	'III'	-	11	ngut.
"	'IV'	-	6	ngut.
Baroh				= 76 ngut.

Ki dkhot ka Managing Committee:

- | | | |
|----------------------------|---|--------------------------|
| 1. Bah Dorel Ksiar | - | President |
| 2. Bah Limber Singh Mawroh | - | Secretary. |
| 3. Kong Unity budon | - | Teacher Representative. |
| 4. Bah Marbulan Kharnari | - | Parent's Representative. |

- | | |
|------------------------------|----------------------------|
| 5. Kong Norian budon | - Parent's Representative. |
| 6. Kong Nodian Kharsyat | - Interested Member. |
| 7. Kong Thriena Lyngdoh | - Donors. |
| 8. Bah Diamond Stone Lyngdoh | - Nominated Member. |
| 9. Bah Thran Singh Lyngdoh | - Nominated Member. |

'Ka Jaka Ri Khyllung'

(Creche & Nutrition Programme)

Ha ka 1st April, 1988 ka seng ka la ioh lad ban plie sa ka jaka ri khyllung.

Kyrteng ki nongri khyllung: Jingdon ki khyllung:

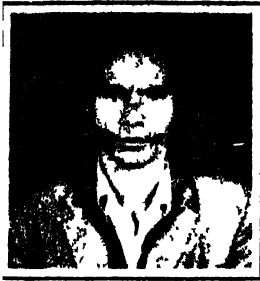
1. Kong Shymgen Khongsti. 8 ngut.

Ha ka 28.7.88 la thung ia ka Kong Tirolin Mawri kum ka nongri khyllung namar ka jingiehnoh kam jong ka Kong Shymgen Khongsti.

Ha ka 1st April, 1990 la aiti ia ka kam ri khyllung ha ka Kong Nodian Kharsyat ha kaba ka dang bat hi ia ka kam haduh une u snem 1994.

Ka jingdon ki khyllung ha u snem 1994 :

26 (arphew hynriew) ngut, kynthel bad shynrang.



**KA SENG KHASI MAWLIEH
LYNGKYRDEM
NAKA
MYN-NOR SHA KA MYNTA**

**Rangbah Krowell Nongsteng
President**

Seng Khasi Mawlieh, Lyngkyrdem.

Kala long kaei-kaei kaba sngew ieid bad sngewthiang bala ioh kum kane ka lad ban ia-pur ia-lap lyngba kane ka thup buh jingkyrmaw iaka myn-nor bad ka mynta jong ka Seng Khasi Mawlieh, Lyngkyrdem.

Ha kaba sdang ki katto katne ngut ki samla ka kyntoit Mawlieh-Laitlyting kila seng kawei ka Club Theatre ha u snem 1940. Kaba la tip kum! Ka MAWLIEH THEATRE CLUB! Kane ka Club ka trei iala ki kam haduh 26 snem kynthih. Kata ka long na u snem 1940 haduh u snem 1966.

Kumta, kala long kawei naki mat ba kongsan ban sah kynmaw bala kha iaka Seng Khasi Mawlieh Lyngkyrdem ha u snem 1966, ha kaba u Rangbah Maham Singh ula wan peit kai iaka shad tynrai jong laka jaid bynriew bala pynkhreh daka Club. Dei ha kane ka sngi ba, u tei u Rangbah ula ai jingmut ba dei ban seng noh daka tnat Seng Khasi hungne ha shnong Lyngkyrdem, khnang ba yn lah ban kham pynjanai iaka put ka tem, ka shad ka kmen hala ka jong ka tynrai. Ia kane ka jingpashat jingmut, la pdiang daki rangbah jong ka Club bad la kular ban rah sha ka jingialang naka bynta ka jingpyrkhat sani.

Khlem da pynslem, la khot iaka jingialang, la pdiang bad rai mardor ban Seng noh daka Seng Khasi kaba yn tip kum ka "SENG KHASI MAWLIEH LYNGKYRDEM".

Ka jingkylla kala wan bad long kumba la thmu, ki rangbah nongkit kam daka jingmut kaba skhem bad daka jingiatylli kawei ka buit ka wei ka bor, kila tei iaka nongrim ba skhem jong ka Seng ha kaba, ki mat trei kam ba kongsan jong ka, ki long ban pynneh pynskhem iala ka Niam ka Rukom, ka bha ka miat haka imlang sahlang, ka put ka tem, ka shad ka kmen hala ka rukom tynrai, khlem da tare ne tuklar iaki rukom leh Niam kiba ju long hala iing la iing.

La nang ioh ruh ka khien ka synkhong naki rangbah jong ka Seng Khasi (kmeic) Mawkharr, Shillong kumjuh naki riaw rangbah jong ka Sein Raj Shillong kum ki jong u Rangbah Ajra Singh Khongphai, Ma- lakhon Shullai, bah Hipshon Roy Kharshi-ing, bah R.Tokin Rymbai, boh Jo Singh Kharkongor, bah Dilip Shabong bad kiwei-kiwei kiba ju lam lad lam lynti kumno ban iaiaid sha khmat ha kaba kyntiew iaki rukom trei kam jong ka Seng.

Kala long shisha ka burom ia ka Seng ba kala ioh lad ban pyniar iaki rukom trei kam

jong ka, da kaba plie ia ka tnad ai jingnang jingstad iaki khynnah rit haka kyrdan L.P.Skul (Lower Primary School). Lyngba kine ki dak ki shin ka don ka jingkyrmen kaba khraw ba, ka Seng ka nang kiew shaphrang ha kaba shakri iala ki para brieve ha baroh ki liang.

Ka Seng khlem shong thait ka iaid shaphrang ha kaba trei iala ka jong ka kam. Kumta khnang baka Seng kan khlain bad lah ban pyniar iaki rukom trei kam jong ka, ki riew rangbah ba long ki nongkit kam kumjuh kiba bun ba lang da kawei ka jingmut kila buh kawei ka rai kaba skhem badei ban pynkylla noh ia ka kyrteng jong ka Seng, naka kyrteng 'Seng khasi Mawlieh Lyngkyrdem sha ka kyrteng 'Seng Khasi Lyngkyrdem, hadien ka 18 tarik Nohprah, 1994 kaba long ka sngi pyndonburom ia ka jingdap 25 snem ia Seng Khasi Mawlieh, Lyngkydem.

La kyntiew iaka lama lyngkhuh snem ba 25 jong ka haka 6 tarik Naiweing, 1994. Haka juh ka kasngi la plie ruh ia u Mot tei nam bala pynieng daka Seng naka bynta jong u Rangbah Maham Singh uba la long u shot bah shot shan jong ka Seng naduh bala seng iaka haduh ka jingkhlad noh jong u na kane ka sla pyrthei.

Hadien kata, la pynlong ka leh kmen leh sngewbha iaka jingdap 25 snem jong ka haka 18 tarik Nohprah, 1994 ha kaba la pyllait paidbah ruh iaka thup buh jingkyrmaw jong ka Seng.

Ha kaba iadei bad kane ka kam kaba la wan rah iaka burom bad jingjop barkhraw jong ka Seng, ngam lah khlem da pynpaw iaka jinglong bala kloi ban ia tynrong lang ha kaba pyniaid beit iaid ryntih iaki kam naba sdang haduh ba kut daka Seng Khasi Mawlai, Sein Raj Shillong kumjuh ruh ia ki tnad Seng Khasi Sein Raj bapher jong ka ri Khasi bad Jaintia, iaki Seng bhalang kaba don ha shnong Lyngkyrdem, kum ka Synjuk Samla Mawlieh Laitlyting, Lyngkyrdem Iewduh Socio Upliftment & Youth Organisation, Iewduh Sport Club and Lyngkyrdem Cultural Club Iewduh Lyngkyrdem. Ka Seng ka pynpaw ka jingsngenguh kaba khraw ka ai ka kit bok ki rwiang ia kine ki Seng ba kin nang kiew irat hala ki jong ki kam ba kin lah ban pyndep hok iala ki kamram ha kaba shakri iala ki para brieve bad ruh iaka bha ka miat haka imlang sahlang **KI DKHOT**



'KATTO KATNE SHAPHANG KA SHNONG LYNGKYRDEM.'

Bah Joit Singh Diengdoh
Adviser

Seng Khasi Mawlieh, Lyngkyrdem.

Ka la long ka jingsngew kmen kaba khraw ba ka Seng Khasi Mawlieh, Lyngkyrdem ka pyndonburom ia ka jingdap 25 snem jong ka ha ka 18 tarik Nohprah, 1994 ha kaba la pyllait paidbah ia ka Thup buh jingkyrmaw jong ka ha katei hi ka sngi.

Ka long ruh kawei ka lad ba la ioh ban buh ha kane ka thup ia ki katto-katne ki khana shaphang ka shnong Lyngkyrdem:-

Ka shnong Lyngkyrdem ka long ka shnong kaba la rim bha ka don ha u pud u sam jong ka hima Khyrim bad ruh khap pud India Bangla-Desh (Border Area) ha ki thain Ri War Mihngi. Ka surok Shillong-Dawki ka iaid lyngba jong ka. Ka jingjai na Shillong ha kane ka shnong ka long 28 mer. Haba iaid da ki kali paidbah ka shim por tang hapoh 2 kynta. Ka don u Sardar bad 2(ar) ngut ki Rangbah Shnong, bala jied da u paidbah bad ka jingpynskhem daka jingai Sanad u Syiem ka Hima.

Ka jingdon ki paid nongshnong shnong baroh ki long 2837 ngut hapoh ki tnun iing kiba don 386 tylli, kat kum ka jingkhein na ka Office jong u Bah Peter Rynjah Rangbah Shnong kyntoit Mawlieh, Laitlyting bad Bah Anoktin Blah Rangbah shnong kyntoit Iewduh.

Kane ka shnong ka don ka High School, 2(ar) tylli ki M.E. School bad 5(tylli) ki L.P. School ryngkat ki Hostel na ka bynta ki khynnah shynrang bad kynthei.

Sawdong jong ka la ker da ki law adong ba la sumar bad buh tyngkai da ka bor shnong. Ka long ka shnong kaba jur slap bad kaba u lyoh khyndew um ju ngiah ban jympha halor jong ka ha ka por lyiur. Ka long ka shnong kaba khriat bha ha ka por tlang. Ka jingkyrduh um ha ka por rang por rykhiang khamtam ha ka por pyrem ka long kaba la ktah than ia ki nongshong shnong jong ka. Ka rep ka riang kam sei soh namar ba ka khyndew ka long kaba sap mawria bad eh shdat-shdat.

Ka long pat ka jingdonbok jong ki nongshong shnong ba u Blei Nongbuh Nongsam bynta ba u la buh tyngkai shapoh ka mei ramew da u dewiong uba long ka spah na ka bynta jong ki ha kaba ki la ioh ban tih bad pyniaid iew iaid hat ban ioh kamai kajih bad ban biang ka bam ka sa bad kiwei-kiwei ki jingdonkam.

U snem 1975 (Administrative report 1975-1988 MSEB) u dei u snem ban sah jingkyrmaw ba ka shnong ka la phuh la phyrnai ba ka Sorkar Jylla lyngba ka tnat trei kam jong ka M.S.E.B., ka la pynioh ding electricit.

Kane ka shnong ka la pynmih shibun ki riewnang riewstad, kum ki Engineer ha ki

kam surok, pun jingkieng, tei kynroh bad tei iingbah, iingsan, ki Doctor, ki nongiasaid ain ha kaba la don ruh kiba la poi shaduh ka kyrdan nongbishar, ki nonghikai ha ki skul bad ki College, ki nongtrei kam Sorkar ha ka Office jong ka Jylla bad ki Office bapher jong ka Sorkar pdeng. Ka don bun ki nongleit iew leit hat bad katto katne ki nongkhaii kiba kham paw khmat. Don ruh ki nongtem bom tem ksing, tem sing phong, nongthaw jingrwai, nongthoh bad ialeh Sawangka (Drama) ba don la ka sap ka phong kaba biang.

La khmih lynti bad kyrmen ba, nangne sha khmat kin nangmih shibun ki riewnang riew stad ki ban long ki khlur ba phyrnai jong ka shnong kumjuh ia ka Ri hi baroh kawei namar ba, la don bun ki samla kynthei bad shynrang kiba leit skul, leit pule ha ki college bad don ruh kiba la leit pule shabar jong ka Jylla ha ki Institution bapher-bapher jong ka ri.

Shuh shuh la dei ban buh jingkynmaw ieid bad kynmaw burom na kane ka pateng sha kawei put ka pateng ka ban dang wan ba, ha u snem 1994 ka Sorkar hapoh ka jingpeit jingkhmih ka Public Works Department ha kaba u Rangbah K. Trein Roy Rynjah u ba bat ia ka kyrdan kum u Superintending Engineer jong ka National High Way Division bad u Rangbah K. Najiar kum u Executive Engineer jong katei ka Division la sdang ka jingplie surok ha baroh sawdong jong ka shnong bad ba la trei pyni-tynnad bha ruh ia ka surok ba dei iaiaid lyngba ka phyllaw jong ka iing Seng Khasi bad Lympung shad jong ka. U Ehbok Nongsteng kum u Sectional Officer u la pynpaw ia ka jingsmat jingsting bad ka jinglong ba kitkhia ia la ka kam.

Ki Rangbah shnong jong ki kyntoit, U Bah Peter Rynjah bad Bah Anoktin Blah ki long kiba sting met sting phad, ki long kiba la kloi ban ia snoh kti lang ha kaba ia kren ia pynbeit ia ki jaka ki puta kiba ka P.W.D. Department ka donkam na ka bynta ka jingpyntrei ia ka surok shnong.

KA BOR SENG KHASI

Da U Spiton Kharakor

Hapdeng kiba bun ki jait bor kiba trei bad ia pyni kam ha ka Ri Hynniewtrep, ngi shem ba ka bor Seng Khasi ka dei kawei. Mynta, ka Seng Khasi Mawlieh, Lyngkyrdem, ka la dap arphewsan snem kynthih. Hangne hangtai, ka ju don ka jingkyndem ba ki Khasi, ki long kita ki jaitbynriew kiba shitom ban ia trei lang. Shibun bah ki seng u Khasi ki ju mih man ka por, hynrei ki ia pra noh tang shiteng por. Hynrei tang ka *Seng Khasi* marwei kaba neh bad kaba iai rhem mynsiem. Ia u prew ba la tbeh bad ba la 'ba da u Parad Rash Mohon Roy Nongrum, ryngkat kiwei pat naduh ka 23 tarik u Naiwieng 1899 ha Mawkhaw, Shillong ki nang iai shat jingshai katba nang mih ki sngi ki ia.

Kano kano ka jaitbynriew ka bym don la ka jong ka seng-trai-ri ha ka liang ka bor mynsiem bad ka jingngeitblei tynrai, ka ju ngop noh bad lyngkie sak ha kiwei ki heh paid kiba khlain bor. Ka jaitbynriew jongngi ka long ym tang kaba kyrpang hynrei kaba da pher ruh na kiwei pat. Ngi ngeit ba u Blei u la phah ia ka jaitbynriew Khasi na bneng ban shong ban sah ha kane ka ri, naduh ki sngi ba dang lung ka pyrtnei. Ngim dei satia kita ki poi wir ba wan poi nawei pat, ne ba ngi la pynher krad ia kiwei pat ki jaitbynriew nangne hyndai.

Ki paid u *Khyndai Bah Ryntieh* ha ki sngi barim, ki la ju iada ia la ka ri bad ka jaitbynriew Khasi na ki nongwan thombor. Mynta pat ia katei ka lyngkor ban iada, ka la hiar sha ki tyrpeng ka Seng Khasi. Kum ki nongshong shnong jong ka pyrtnei, ngi tip ba ki don kyrhai ki jaitbynriew hapoh khrum jong ka bneng, kiba kren la ki jong ki ktien ki thylliej, ka dur ka dar, ka rynteng ka ryntot bad don la ka tiphok tipsot kiba iapher kiwei na kiwei pat. Napdeng kine ki jaitbynriew ki don kiba nang san nang plung bad ki don pat kiba nang tain nang raid bad iapduh syndon na sla pyrtnei.

Hapdeng ki jait niam rukom pa rukom, ngi lap ba don ki niam kiba kdup tang ia kawei ka jaitbynriew kum ka niam Khasi, ka niam Judaism jong ki Jew haka ri Israel ne ka niam Zoroastrian jong ki Parsi kiba la shah beh krad hyndai na la ka ri Persia ne ri Iran ba mynta. Nangta ki don ki niam heh paid kum ka niam Khristan, niam Islam ne Masulman, niam Buddhist, niam Hindu bad niam Confucianism ki China. Ki don ki niam kiba nang roi nang par, bad ki don ki niam kiba nang ring sdot bad duh jait noh kum ka niam Babylon, niam Greek, niam Lushai (Mizo) bad ka niam Manipuri tynrai (Meitei).

Na ki dak ki shin kiba paw, ngi lap ba ka niam Khasi, niam Garo (Songsarek), niam Karbi ne Mikir bad ka niam Zoroastrian jong ki Khar Parsi, ki long ki niam ha ri India,

kiba isyier kiba don ha tmier. Ka niam tynrai jong kitei ki saw jaitbynriew kim shym kiew ne roi briew. Ha ka jingshisha ki nang hiar arsut ha ka liang ka jingbun paid. Kawei na ki daw ka long ba kitei ki jaitbynriew ki tyngkai kyrpang ialade, bad kumta kim ju ia leit ialap ne ring niam ia kiwei ki jaitbynriew ban pynngeit sha ka niam tynrai jong ki lymda dei ba da kha ia ki. Kaba ar pat ka long, ba kitei ki niam tynrai kim ju kam trai nongkynti ia la U *Trai Nongthaw Nongbuh* ba u dei uba don tang ha ka niam tynrai jong ki. Ki ki ngeit ba u Blei u long uba dei lang u jong ka shityllup ka pyrthei.

Mynta lada ngi kyrtiang dien bad pynshang khmat kylleng kylleng bad iai kylli ha la ka jong ka dohnud? Hato, ngin kyntip ba balei kein kat ka niam Egypt tynrai kaba la pynmih ia ki syiem Pharoah ba donnam, kiba la tei kat ia ki *mot Pyramid*, ne ka niam Greek tynrai kaba la sei ia ki khraw pyrkhata kum u Socrates ne u Aesop, katba ka niam tynrai jong ki pat kin iap duh syndon. Hato ngin kynnoh ba dei ka bor ne ka mon jongno jongno kaba la pynduh jaitbynriew pynduh niam iano iano ha ka pyrthei?

U khun Khasi khun Khara haba u ngat ha kano kano ka shitom ka shipa, u ieng joit bad u wad ia ka daw. Haba la lap ksai ia ka dawing ne dawlum u ieng ka iasaid, u loit u law *uknia ia ka thok ka thak* ban pynieng ia ka hok ka jutang blei. Ngis hem ba ka Seng Khasi Mawlieh, Lyngkyrdem, ka la dep iaid lyngba ki jingat phyllung bad ka la ieng pyrshah ia ki 'dew kiba la beh pyrshah ia ka. Ki la ri kyndong ia ka mynsiem iaid riti iaid dustur ha kaba pynkhie im ia la ka tynrai kat kum ka jingialam ka Seng Khasi.

Ka shnong Lyngkyrdem ka la ju long ka nongbah jong ka Raid Mawlieh ne ka Raid Khadar-bleng. Ka Syiemsad Jat Niangiew ka kmie u Singmanik I ka la leit sah rieh sha Lyngkyrdem lem bad la ki khun ki titi hadien ka thangsaw thangiong ia ka lingsad ha Nongkrem hyndai. La pynim biang ia ka leh niam leh rukom bad la pynieng biang ia ka lingsad lingsunon ha *Nongrim* bad ki la pomblang Iewduh ha *Iewduh Lyngkyrdem*. Kumta naduh ka thain jong ka Synrang-u-Dem haduh Iew Lyngkyrdem, la ju khapngiah smam tang da ki nongwan ai blang ha ka por leh niam shisien shisnem. Ki ju pynlong ia ka shad ka kmen Khasi ha Lumsyiem Laitling ki Mawlieh.

U Syiem Bormanik II u la synshar ia ka Hima Shyllong naduh ka snem 1809 haduh 1833. U la long u syiem u ba khraw, u ba khlain bad ka hima ka la shngain bad ka suk ka sain. Dei ha por jong u ba u khynnah syiem Lyngkyrdem u Singmanik II, u la leit ialam ia la ka pyrsta ka Siarkiri na ka bynta ka jingseng thymmai biang ia ka lingsad ha Nongkrem. Hadien pat, ka Raid Nongbri ka la ai sngewbha ai duh ia ka madan Smit sha ki syiem Lyngkyrdem. Hangta la pynieng thymmai ia ka lingsad lingsunon ka hima kaba neh haduh mynta. Naduh kita ki por, ka leh niam ki syiem ha Lyngkyrdem ka la sangeh noh.

Ka Ri Hynniewtrep ka dap miar da ki khana ba maian shaphang ka jingwan longbriew jong ngi sha pyrthei. Ki khana Sohpetbneng, Lum Diengiei, Ryngkew Mawpein (Nongstoin), ka Thwai Syiem ha 'wai Khyrwi hajan Mopala ha syndah shnong Sutnga, ka Krem Marai ne ka Krem 'lamet' latang ki ju iathuh pateng ia ki sngi ba la leit noh ha kane ka ri iuh kjat ki blei. Ngis ju lap ba kiwei kiwei ki jaitbynriew ki don hi la ki khana pateng shaphang la ka jong ka jaitbynriew, ka niam bad ka ri jong ki, naduh ba dang lung ka sngi u bnai.

Ka Ri Hynniewtrep ka don ha ki thain shatei lam mihngi kaba kynthup ia ki hynniew tylli ki jylla ka ri India. Kat kum ka census 1991, kane ka thain ka don ~~thain laipah~~ shiphew lak ne (31 milian) ngut ki paid nongshong shnong. Ngi shem ruh ba ka jaitbynriew Khasi kam pat kot wat tang shi milian ngut. Ngi long ka jaitbynriew kaba tang shitroh, bad ngim dei ruh ki heh paid ha ka jylla Meghalaya.

Ha kine ki por ngi iohi ba ki don ki jingma kiba ap ia ka ri jong ngi. Kaba nyngkong, ka dei ka jingiaiwan tyllap ka um saw ki heh paid ban wan buhai shnong. Kaba ar, ka jong ka jingpeit niewbein ia la ki matti matjat ki longshuwa lajong da ki longdien jong ki hi. Kaba lai, ka long ka jinggleh tynneng nongwei ki trai muluk trai jaka ha la ka jong ka ri. Kat kum ki lad ai khubor na Washington America, la iathuh ha u bnai 'nailur (September) 1994, ba ladon haduh 5000 (san hajar) ngut ki riw lum Lushai ne Mizos kiba la thmu ban phet jynduh na la ka ri Mizoram. Kine ki nongkwah phet shnong, ki la klo i ban ich noh ia ka jingngeit niam Khristan. Ki la pynkhreh ban rung niam Judaism ka niam tyarai jong ka jaitbynriew Jew, na ka bynta ban ioh rung shnong ban sah junom ha ka ri ka jingkular jong ki, ka Ri Israel.

To ai ba ka pyrthei kan kylla, hynrei ma ngi te ngim ym khih. Kane ka *Ri Hynniewtrep* jong ngi ka long kaba kyntang tam ia ngi ha ka pyrthei. Ngi la ioh pdiang ia ka na U Blei naduh myn nyngkong ka sngi. Ngi ngi ngeit ba ka *bor Seng Khasi* ka don la ka *bor mynsiem* ban rada ia ngi. Ngin iai im iai sah ha pyrthei da ka *bor ieng rangbah u briew bad ka ap jutang u Blei na jrong*.



AKOR-BUROM KHASI

Da u Ikshon Kharshiing.

Ha shi tyllup ka pyrthei kumban shu ong shi kyntien ka long kaba shitom shibun, ban ong kaei ka "Akor-Burom", ha kano, ka rukom la saindur bad shano ka shat jingshai, pynban kine ki ar kyntien "Akor-Burom" lah ban sngewthuh shai ba ka long kawei na ki kynja jingstad barieh, ha kaba la bsuh ia kano kano ka longbriew manbriew jong kano kano ka jaitbynriew. Ka jingiadei jong ka, thik ka long kum ka "met" bad ka "syrngiew" kaba ngim lah ban pyniakhlad da lei lei ruh. Nyngkong eh haba u briew u wan ban shong ban sah hangne ha sla pyrthei, u iohi ia ka mariang sawdong jong u, kaba kup da ki bun jait ki rong bapher bapher bymlah ban batai. Dei lyngba ka mariang u mut dur u pyrkhath bad puson ha la marwei, bad kata ki sngi ki iaid, ki jingtip jingsngewthuh bad ka bor pyrkhath jong u ka ngam jylliew bad ka iai kyrsoi, ha ka jingtipbriew, nangta ka wan ka bor tipblei bad ban kylli ialade ba u dei uei sha, uba kumno bad ha kano ka rukom ban pyniadei bad kiwei pat ki jingthaw, ha kaba u Blei ula buh sawdong jong u ha kane ka mariang. Hynrei u khein kor bad niew kyntang ban shim halade kum uwei na ki jingthaw bakhraw tam, ban ieid ia la u Nongbuh Nongthaw. Dei hadien ka jingpyrkhath sani bha, kaba la pynhun mynsiem ia u ban buh ia kane ka kyntien "Akor-Burom", bad hangta la pynshong nognrin ia ka, ha la ka jong ka jait bynriew. Bad la jer lathoh bad hikai ia la ka jait bynriew, ban ong baka "Akor-Burom", ka long kawei na ki dak ki shin bakhraw tam; ha kaba ki briew ki dei ban kieng kyntiop ha ka shi lynter ka jingim jong ki, ha kane ka pyrthei.

Ha ka juk mynta, la sngew shem bun ki jingeh, ban mutdur, katno ka jingkhraw, ka bor pyrkhath u long shuwa manshuwa. Wat tang ine i kyntien iba rit bad iba lyngkot ka kyntien "Akor-Burom", ka kit pynban ia ka jingmut kaba iar bad bakhraw haduh katta katta, ka thew jngai bad pashat jingshaw sha kylleng sawdong jong ka pyrthei, baroh kawei. Katno ka jingkhia jong kane ka kyntien, ym lah ban batai bad lehse ym don tarajur ne mawkilo ban thew ia ka. Namar ba ka don ar kyntien (Akor-Burom) ka la thew shai kdar ia ngi ki briew, kata ka mut ia ki shynrang bad kynthei ba kidei ban kieng ha ka jingim jong ki. Ha kaba iadei bad kitei ki kyntien haneng ka long kaei kaei kaba sngewphylla ban mutdur ia ka jingstad u Khasi hyndai ban pynshong tynrai ia ki haduh kine sngi. Ki long ki kyntien kiba shongsbai bad ngi shityllup ka jait bynriew Khasi, ngi ju khein kor ia ka miet la bad sngi.

Ha ki pateng jong ngi, ngi la ju ioh sngew ia ki jingbatai bad ia-thuh, ba ki Longshuwa Manshuwa, ka "Akor-Burom" ka mih hi ha kata ka sap ka phong, ba kyrsoi na ka metbah

jong ka jinglong mynsiem, kata ka sap-Blei hi. Hynrei ha ka juk mynta ban ioh deng ia u kpieng Ksiar jong ka "Akor-Burom" dei ban pynshitom ialade lyngba ki jingsneng jingkraw ba pyrkhing jong ki Kmie ki Kpa ba don "Akor-Burom" ki long kum ki paia bad mawjam baskhem kiba kyrshan ym tang ia ki khun ki ksiew jong ki, hynrei ia ka jait bynriew-Khasi baroh kawei. Te namarkata ki kmie ki kpa ki don ka bor jingstad kaba khraw tam ban saidur ia ka lawei jong ka Jaidbynriew ryngkat da ka jingtipsngi tipnong jong ki khun, ha kaba ka "Akor-Burom Khasi", ka ieng ha ka nogrim Tynrai baskhem jong ka Niam Tipbriew Tipblei.

Ngim lah da shisha ban klet ia ki skul, ki college, bad kiwei ki jinghikai kiba bun rukom, ki iarap ban kyntu, da kumno ban kyntiew, ban pynroi, pyntip bad pynsgewthuh ia ka pyrthei ka mariang, bad kan iai imsngi ban ieit ia ka Akor-Burom, pynban ngam tharai ba kine kin ia ryngkat dor bad kat ka pneh i Mei i Pa, kiba la saidur ha ka lyngwiar dpei barhem naduh ba dang lung ka Sngi u Bnai, ki ba la ioh ban ring mynsiem naduh kata ka tynrai-ka hok jong ka dor bar Blei. Ki 'riew tymmen ki ju ong ka Akor-Burom khasi ka long kaei kaei ka kynja jingioh pateng bad ka nongkynti, ha kaba u Blei u Trai Nongthaw, u la pynkhamti ha ka jaitbynriew khasi naduh hyndai-pateng la pateng. Ng i u iohsngew ruh haman la ki por ia ka sur jong ki nongrwai khasi ha ki Radio bad ki kyntien phawar kiba ong "Akor- kaba tam hangne ha pyrthei, Burom ka Wallam , ia ka Ri baroh kawei". Ha ka jingim jong ki briew hangne ha kane ka pyrthei, haduh katno kine ki kyntien ki Riew hyndai ki shong khia bad suhthied haduh ki pateng ki riew mynta. Ka long kaba sngewphylla bad kaba sngew lyngngoh ia ka jingstad bad khraw pyrkhat ki riew hyndai wat la kim pat tip ei ei ruh shaphang ka kot la sla ne ka thoh ka pule. U khasi hyndai u long uba kheinkor bad niew Burom haduh katta katta ia ka Akor-Burom. U ju ong ruh ba ka jingim briew khlem ka Akor ka long ka jingim bymshongdor tam tang ka akor-Burom um shym iapher na u Mrad. Ka jingiohi jingai jong ki Longshuwa Manshuwa ka pynpaw shai ha ki pateng mynta, ba kan myntoi aiu, kata ka jingnang jingstad kaba la tei Mot, kaba la pynlut spah pynlut hajar da ki kmie ki kpa jong ki, baroh kine kin shu long sepei bad lehnohei lut, haba phim don ka Akor-burom babha. Dei ha ka Akor-Burom babha ba ka wanrah ia ka jingim briew ba lait luid ha kane ka pyrthei ha kaba la pynshong nongrim haduh ka Hok Blei. Akor-Burom kam ju lut wat la pyndonkam katno katno ruh, kam ju pep ban sei u soh bathiang bad ka phymai kum u maw kordor haka imlang sahleng ha ka jait bynriew khasi, bad ka neh baroh shiryta. Haba kren shaphang ka Akor-Burom lah ban ong "ka Akor long briew", kane ka thew ia ki briew kiba la teh song bha ia ki Akor ryngkat ka Burom babha. Ki riew tymmen ki ju ong lah ban ithuh na ki dak ki shin ia uno uno u briew lada shynrang ne kynthei kiba la pynjanai ialade ha kata ka Akor bad Burom babha, bad lah ban ithuh shai ia ki, ia ka main ba ki dei shisha ki ba la phong ia kata ka Nam Akor Long briew. Ki dak ki shin ki pynpaw sha ka pyrthei ki long kiba ngeit sneng don Akor, Sngewrit don Akor kohnguh hukum don Akor, ka riam ka beit don akor, jingmut jingkhan don akor bad kumta ter ter. Baroh kine ki mih naka akor long briew, ka long hi ruh kaba shisha ia ki briew kiba la phong ia kane k Nam-ka burom jong ka akor long

briew. Ka long ka jingkyrkhu bakhraw tam ia ka jingim jong ki ha kane ka pyrthei.

Katba ki sngi ki ia ki leit bad ki wan, hato kata ka 'Burom' bad 'Akor' khasi nylla kan lip noh ne kan khyrdep noh tang shiteng por, hato bit mo ban iuhnoh hapoh ki kjat jong ngi ia kita kijingstad kaba ngi la ioh, ne ban khein dew thala iala ka hok tynrai bad ban phai lyndet ki khmat na kita ki Longshuwa Manshuwa. Kine baroh ki long ki jingkylli ia u paid jong ka jait bynriew khasi, namar la mangkariang ka burom ka Akor khasi, la ju ioh sngew satang ia ka jingud jingbynniaw ha bun ki liang, kam long shuh kam iadei shuh kum ka tynrai jingim ia kaei kaba la buh laseng janai da u Ni u Kong, u Longshuwa Manshuwa jong ngi, ladie taddor noh naduh ka ktien ka thyllej, ka iaiaid ka ieng haduh ka riam ka beit, la tap khongpong da mangkarong, tyngkrein la paw ki jingjot jingpra ha ka longbriew manbriew la pynbuh khoh saha-duh ia u Thawlang ka lawbei. Kumta ha phi ko ki long Kmie long Kpa, Rangbah bad Samla kiba la iohi shwa ia ka sngi u Bnai, ki ban syrdep syrphong noh ia ka longjot longpra, ba khnang ba ka Thymmei long Tynrai kan teh song ia laka jong ka jait bynriew khasi baroh kawei.

Akor - Burom Khasi Nylla,
Ki lai phymai ryngkat ka Ryta.

La sot na ka jingthoh I Kong, S.Rynjah,
A.C.S., (shaphang ka Akor-Khasi).
(Magazine 1969).
U I.S.Kharshung.



U HYNNEW TREP BAD U BLEI

R.T.Rymbai, IAS (Rtd)

U Hynniew Trep u ong ba U Blei U long U Nongthaw Nongbuh ia ka bneng ka khyndew bad ia baroh kiei kiei kiba don ha ryngkew, ha suinbneng bad ha duriaw; ki dieng ki siej, ki syntiew ki skud, ki mrad ki mreng, ki sim ki dohkha baroh kiba iaid, kiba her, kiba par bad kiba jngi. Kham halor ia baroh, la thaw ia ki jaid bynriew bapher bapher shi byndar ka pyrthei, shi khrum ka bneng. Shaphang ka jait-bynriew la jong hi, u Hynniew u don ka khana ba U Blei U thaw nyngkong khadhynriew iing ia ki shynrang kynthai ba shong ba sah bad u Ha Neng. Kine ki dei kita kiba ngi ong, ki Khadhynriew Trep. Ka poi ka por ba Hynniew na ki ki kwah shong sah noh ha snieh pyrthei. Ia kine ngi ong, ki Hynniew Trep Ha Tbian. Kine ki dei ki pa ki mei kulong jong ngi ba khot ia lade mynta u khun Khasi-Pnar shityllup, ki khun ki ksiew, ki pateng u Hynniew Trep.

U Blei U buh nyngkong ia kine ha Lum Sohpet Bneng ba kin ia roi iapa ban dap kine ki lum pyngngad ka Ri shong Pdeng Pynthei, ba la buh kyrpang ia ki. Ka jutang ia ki ka long lynter jingim jong ki Ha Tbian kin kamai ia ka hok, kin long tipbriew tipblei, kin long tipkur tipkha. Kumta ki dei ban im haduh ban da kut u 'Sai Hukum' ba kin leit phai sha Dwar jong U ryngkat bad ki Khyndai Ha Neng. Katba dang iaid ki por ki Hynniew Trep ki nang krih sawdong na u Lum Sohpet Bneng ban buhai shnong ha kane ka Ri ka Muluk jong ki, kaba ki lum jong ka ki dei ki barim tam ha pyrthei bad wat ki lum Makashang (Himalayas) ruh ki dang long khunlung haba ianujor bad ki, namar ki dang mih na duriaw kham hadien. Ngi iohi ba naduh nyngkong ka sngi, dei u khun bynriew hi ba pyngngai ialade na la U Nongthaw. Hynrei ba U ieit ia u khun bynriew ba U la thaw kyrpang, U Blei U iai don hajan ban ker ban da, ban iarap haba wad hok ia u. Kumta ka wan ka shat ka khein, ka pan ka kyrpad, ka duwai ka phirat, ka nguh ka dem ki pateng u Hynniew Trep shi khrum ka bneng.

Katba ki pateng u Hynniew Trep ki nangroi bad nangsaphriang ki nang iashong iasah ha la ki jaka jaka ba kyrpang jong kane ka Ri jong ki. Nangta ki ia khot ialade da ki kyrteng ba iapher ban pynshisha ruh ia ki jaka ba ki shong ki sah. Te kumta ki khot ia ki, ki Pnar ha ka phang Mihngi, ki Khasi ha ka phang Sepngi. Hapdeng ki pnar ruh, kiba shaphang shathie ki khot ia ki, ki War; kiba shaphang shatei ki Bhoi; bad ki khyrwang. Hapdeng ki Khasi ruh, ia kiba shatei lam Mihngi ki khot ki Bhoi; ia kiba shatei lam sepngi, ki Lyngngam; bad ia kiba shathie pat, ki War. Ki Bhoi ki War ki don ha Khasi bad Pnar.

Namar kane ka rukom iashong iasah jong ki kumne ki iathaw ruh ia ki hima hima ba pynshong mongrim kat kum ki riti ba la tang u Nii u Kong naduh hyndai kulong. Ka khyndew ka long kaba la ai hi U Blei Trai Kynrad ba baroh ki pateng u Hynniew Trep kin don la ka jaka rep jaka riang, la ka jaka ban thaw iing thaw sem bad la ka kper ka phrah ban long ka hok kynti jong ki. Namar ba ki long kiba don lypa ka sapblei ki tip ba kat ba nangiaid ki por, kin nangroi kin nangmih ki pateng jong ki ban pyndap ia u pud u sam ka it ka hima ba ka la mang naduh nyngkong. Kin don ruh ki ban nangwan na kiwei kiwei ki jaka ne hima. Ia kita ki ban dangwan ruh dei ban pynap lypa ka khyndew ka shyiap ba kin ioh la ka nongrim iing, ka kper ka phrah, ka jaka rep jaka riang ba kin bit kin biang, ban ym long, maitang, ki nongwan wir ha la ka Ri la jong, ka Ri Umsnam u Nii u Kong. Namar ia kane ka Ri ba ieit ki Blei ym dei u Syiem ne ki Bakhraw ba iada ia ka na ki nongshun; ki dei u paid ka Ri shi tyllup. Ngim ju don ruh ki shipai jong u Syiem ne ki Bakhraw ban iada ne ban leit jop sha Ri Thor. Dei u babun balang ba kit ia kane ka lyngkor. Kumta ruh ki seng ka riti khyndew ban don ki Ri kynti namar ki kur ki jait ba seng nyngkong nyngshap ia ka it ka hima bad ia ki pateng jong ki. Ki pynap ruh ka Ri Raid ia kiba wan hadien ba kin ym kyrduh. Hynrei ha Ri Raid ba kin skut kan long tang katba kin lah ban pyndonkam hi. Yn ym shah ba kin skut ne kam hi katba ki mon ban khang lad ia kiwei pat. Ia kane baroh ki pyniaid ki Rangbah Shnong ne Rangbah Raid hapoh ki nongsynshar ka it ka hima. Ki Syiem, ki Lyngdoh ne ki Daloi kat kum ka riti synshar ka Hima jong ki. Wat ia kaba la shah ba kin skut, kin trei kin ktah hi, lada ki iehnoh shrah ia ka khlem leh ei ei lai snem lynter kata ruh kan phai aylla biang sha ka Raid ba kiwei pat ki khun jong ka ki lah ban skut kylla. Ki khun ka Raid ki dei kino kino ki pateng u Hynniew Trep ba kren ia ka ktien jong ki, ba bud ia ka riti dustur ba la tang u Nii u Kong, ba shong ba sah hapoh ka jingpyniaid ka Raid bad ka Hima. Te kam pher, la ka kmie ne u kpa ki wan na kawei pat ka jaitbynriew, haba ki khun ki pdiang, ki phla, ki bud, ki bat ki snoh ia ka riti dustur u Hynniew Trep bad ki kren ki khana ia ka ktien thylliej jong u khasi, Pnar, Bhoi, War, Lyngngam, Khyrwang ne Labang kita baroh ki long ki pateng u Hynniew Trep ba ngi myllien mynta ban khot khasi-pnar. Da kumta ruh ba nangroi ka jaitbynriew jong ngi. Ia kane la sakhi ka thoh khyrmit (Census) ba sdang ka Sorkar Phareng. Ha ka snem 1851, la pyni ba ngi don tang kumba 1,30,000 ngut. Mynta pat, 1991 ngi la kot jin haduh 9,50,00 ngut.

Halor kane ka hok blei ki seng ruh ia ka riti synshar bishar khadar jong ki. Kito ki kur ki jait ba wan buhai shnong nyngkong ban seng ia ka it ka hima ki sa long ki Bakhraw bad kiba hadien pat ki long u khun u hajar. iba long syiem ki wan na kiwei pat ki kur ki jait. Ka khana pateng ka ong ba ka riti long syiem u Hynniew Trep naduh kulong ka long lai rukom kumba la buh da U Blei Trai Kynrad hi. Ngi ong ,ki Syiem ki Blei ia kito kiba ka tynrai jong ki ka long na ki maian U Blei ba U phah da ki puri jong U ban wan longbriew sha pyrthei kum ha ka Hima Khyrim ba wan na ka Pahsyntiew, ne ki Syiem Sutnga ba mih na ka Li Dakha. Ngi ong ruh u Syiem u Kmie kum ha ki Syiem Sohra ba ha ka lyngngoh ngain jong ki iano yn pynlong Syiem U Blei u phah ka longkmie ban ong ia ki iano. Ki ong ruh u Syiem u mraw namar bym don mano mano ba kloi ban kit ia ka khia ka shon, ia ka nar ka

hili, ban shim ia ka dan ka kuna. Kumta ki kem bikar noh na shabar ban wan long syiem. Hynrei ka bor ka shong ha u babun balang. Ki Syiem bad ki Bakhrav ki shong dorbar namar ki kam shnong kam thaw ban long ki atiar u khun u hajar na ka bynta ka bhalang jong ka shnong ka thaw, ka it ka hima. Ka bishar pat ia kano kano ka iakajia majia ka long kat kum ka hok. Ia kane ka bishar hok u Khasi la pynbyrsieh hadien da ka rukom bishar ki phareng kat kum ka ain. Ki sakhi ha kane ka rukom bishar ki phareng ki smai ban kren hok da kaba shu pynbud ia u nongpynsmai u ba ong, "to ong kumba nga kren". Hangta u ong, "Nga smai ban kren hok, tang ia ka hok, iarap ia nga, A Blei". Ka rukom smai kren hok ha kane ka bishar thymmai kam don satia ka sap blei katkum ka smai kren hok ha ka bishar u Khasi-Pnar katkum ka hok. Ha ka smai jong ngi kumba la buh la tang u Nii u Kong ki nongsmai ki smai da la ka rymeng la jong bad ka jong ka kur ka jait ban kren hok hakmat u briew U Blei ba lada ki lamler ki shukor ka jait ka kynja la jong kan duh kan dam Kumta ha kane ka rukom smai thymmai ka jem ia ki nongsmai ban ym kren ia ka hok shisha lada ka biang ia ki, namar kim teh ia lade ne ka kur ka jait ha khmat ka Blei-U-Blei ban tangon ka lanot ia ki lada ki lamler ne shukor.

Hooid shisha, ha ka iakren ha la ka sngi, ngi ong U Blei. Hynrei ka jingngeit jong ngi ka long ba U Blei Um long shynrang ne kynthei Kumta ruh ha ka nguh ka dem ngi kham ong ka Blei-U-Blei. Ngi ong ruh, Ki Blei. Kane pat kam mut sati ba don bun ki Blei. Ka dei ka tien burom. Parabriew ruh ia kiba ngi niewkor bad burom kum ia u Syiem ngi ju ong ha khmat jong u, ha phi ki Syiem, ne ia u baheh bahain ngi ong kumjuh ha phi kiba khraw batri. Ki nongwei kiba wan na sepngi mihngi kim sngewthuh ia kane ka akor jong ngi. Ha ka jingsngew hangamei ia lade, ki bein ban ngam sha ki thwei pyrkat u Hynniew Trep. Bad ha ka jing-sarong ki kynnoh ba ngi mane bun blei, khamtam haba ngi ong ka Lei Longspah ne ki Lei khyrdop Lei Kharai, kumta ter ter. Hynrei kine ki dei ki sap ki maian kyrpang kyrpang jong Ka Blei-U-Blei kat kumba ngi pan ngi kyrpad ha ka duwai ka phirat . Ban khraw ka spah ka hajar ha ka trei ka ktah ne ka khaii ka pateng ngi kren ha Ka Blei-U-Blei kum ka Lei-Longspah. Haba poi pat ka thma ka wait pyrshah ia u nongshun ngi phai sha Ka Blei-U-Blei ban lada ia ka ri ka muluk, ia u pud u sam kum ka Lei Khyrdop u Lei Kharai, kumta ruh kat kum ki jingdonkam ne jingdawa ka por.

Ngi ngeit ba U Blei U long ba dap lut ia ka bneng ka khyndew, U ba long halor tam ia baroh. Namar kata Um bit da lei lei ban mut dur ia u ha kano kano ka dur briew ne dur mrad ban pyniasyriem ia U badno badno. Ka long ka pap ka sang ban thew dur ia U kumno kumno ruh. Namar kata ki kren pathar, ki kren thala ki nongialap niam nabar ba kynnoh ia ki pateng u Hynniew Trep ba bat la ka niam ban ong ba ki mane blei thaw ne ka mane ksuid. Ki breiw ba kum kine ki jler ia lade, bad ki shukor ia la ka niam jong ki hi ruh. Ngi ngeit ruh ba ka jaka ba kyntang eh ban nguh ban duwai Blei miet step ka dei ha la iing, ha la rympei ryngkat bad la ki khun ki kti baroh. Hangne kein dei ban im ka jingim ban iaid da ba biang, kat kum ka hok ba don Ka Blei-U-Blei ryngkat haba thiah bashong, ba bam ba dih. Namar kata ruh ngim don ki ing mane kyrpang kum kiwei pat ki niam, ki Hindu ki don la ki Temple, ki Muslim la ki Mosque, ki Sikh la ki Gudwara, ki Kristian la ki Church. Ha

ngi kaba dei eh ban sumar, ban ym pynbyrsieh, da dei ha la rympei la jong, ban kren da ba biang, ban mut da ba biang, ban leh da ba biang, ban long nuksa ia ki khun ki kti ia kiba dangkhie dangsan ban iaid tipbriew tipblei, tip-hok tipsot. Kane ka dei ka jinghikai bah jong ka niam U Hynniew Trep namar Ka Blei-U-Blei ki iohi lut, ki iohsngew lut. Ym don ei ei kaba lah ban buhrieh na ka jingiohi ka Blei-U-Blei haba dum ne ba shai, hapoh iing ne hapoh khlaw. Ym don ei ei bym iohsngew ka Blei-U-Blei lada pasiaw ne kren mian mian katno katno ne haba tang shu mut ruh. Namar kata ruh la hikai ia ngi ban ym mut sniew thala ne leh bymhok ia kiwei kha ma kha. Namar kata ruh ka long ka bymdei ha khmat ka-Blei-U-Blei ba tiplut.

Ka jingngeit jong ngi ka long ba U Blei U long Uba lah ei, ba isynei, ba map ei lada u khun bynriew hi u pyrshang bad ialeh ban im hok. Ka dei ka kam jong u briew shimet shimet, ka jingkit jong u hi ban im ka jingim ba syrtok katkum ka hukum Blei ban kamai ia ka hok, ban tipbriew tipblei. Ym don da kiwei pat ne dano dano ba lah ban sait ban law ia ka pap ka sang ba leh manga ne maphi ne ia kano kano ka lait ka let, ka tam ka duna ba kum ki briew ba tlot ngim lah lait, kum hap kum liat. Namar kane ka daw ba naduh mynnyngkong ka sngi u Hynniew Trep ba u wan longbriew sha pyrthei, haduh ha ngi mynta ba ngi iaid da ka nia ha khmat ka Blei-U-Blei. Ha ka duwai ka phirat, ngi phla ia ka lait ka let la jong katba tip, ngi wad ia kata kaba ngim tip bad ioh ka jingshai, ngi ialeh ban weng iaka, ban siewspah ia ka da la ki kam la jong namar tang da kumta ba syrtok ia ngi ban ong. Ieng rangbah u briew Ha Tbian, ap jutang U Blei Ha Neng. Bad haba u Blei U la sngap, ha la ka jingibit jong U Un leh hi ia ka mon jong U. Ia kata ngi dei ban pdiang hun.

Ngi ngeit ba U Blei Um ju jngai na u khun bynriew, U don hajan hi barabor bad U, Hynrei dei u khun bynriew hi ba pynjngai ialade hadien hadien na U Blei, naduh ba u Hynniew Trep hi u wan sha halor Lum Sohpet Bneng. Nangta kein bym lah shuh ban iakren iakhana markhmat bad U Blei. Hynrei U Blei Uba ieit U ai ka jutang ha u Hynniew Trep ba haba poi ka apot aiu re, ka pang ka jhia ne kano kano ka lanot namar kano kano ka daw ne ka lait ka let jong U kaba Um tip yn wad Un tohkit hok ia ka lyngba ka khan, ka shat ka khein ba un tip pat kumno ban law ban loit ne ban siat ia kaei kaei kaba u la bakla. Kane ka jingngeit tynrai bah jong ngi ka long kaba ka pyrthei baroh kawei ka ngeit kumjuh, namar ki ruh ia ki iawad ban tip da kaba shu khan da ki kot khalai ne bishar ia ki dak ha ka jingkhiih ka lyer ne ki dieng ki siej, ne ha ki jingphohsniew bad ha kiei kiei kiba kum kita kiba ha sla.

Ngi ngeit ruh ba katba nangiaid ki sngi ki por ka jingnang ka jingstad ba shong blei ka la nanghiar ha ka iabeh thong u khun bynriew ban ioh ia ka nam ka burom ka pyrthei ne ka spah jong ka. Bad kumta ruh u khun bynriew u la nang pynjngai shuh shuh ia lade na U Blei Trai Kynrad. Hynrei ia u khun bynriew Uba U la thaw kyrpang ban long syiem halor ki jingthaw jong U baroh, U Blei um ju iehnoh ia u. Te kumta ruh ha man la ki jait bynriew U Blei U phah hateng hateng ki ban mih ha pdeng jong ki ban hikai ia ki kumno ban phai sha la U Kynrad, ban im ka jingim tipbriew tipblei ha la ki shnong, ha la ki ri kat kum ki riti dustur jong ki kiba ki dei ban bat halade hi, bad ba ym bit ban leit leh dusmon, ban leit leh

donbor ia kiwei pat ban shu kop ba U Blei jong ki u long halor u Blei jong kiwei pat. Ki klet noh ia U Blei te tang ma U hi marwei. Dei ia kine ki nongsneng nongkraw kein ha la ki ri ki ri, ha la ki jaitbynriew la jong lajong kiba ngi u Khasi ngi ong ban sa wan hi u Kaja u Myntoi, u Simpah u Simpieng, u Syntai u Bulot ban sneng ban kraw, ban lam lynti ban raid da ba biang ha ka Hok Blei. Ki long, shisien ong bad ha la ka rukom kum kito kiba ha kiwei pat ki jaitbynriew, ki ong ha ka ktien Phareng ki Prophet.

“KA KTIEN KUM KA KULAR HOK JONG KA JAID BYNRIEW”

Da Ka Gayatri V.S. Rynjah, Lumsophoh,
Laitliting

Ha ka bynta ba nyngkong jong ka Pura spah snem Ka “Seng Khasi Mawlieh” ngi don ka daw ban ong:-

“Hynniewtrep Hynhiew skum Ka Ri Khasi, ba kyrsoi naka ktien Khasi, ha ryndan ki lai Pyrthei, u ieng joit mynta ban kyntiewnam iala ka Ktien ka kular hok, ban nang shai ka shalangmat, bad ban eh ka Rngiew ka Kmie blei ka Nongkha jaid, khnang ba ki khun ki ksiew jong ka kin nang san arted ka jing stad jing shemphang, bad ka kyrdan ban bat skhem iala ka Niam ka rukom ka dustur ka Riti ka ktien ka thylliej bad ka Khyndew ka Shyiap”.

Sawdong ka Lyngwiar dpei ki Ma ki Bah ki iathuh iangi kumne:

Ka ktien ba U Blei u la ai ha U Briew ka long ka jing ai ei kaba phylla tam, kaba ka bor briew hi kam lah shuh ban peiphang. Kum ka nuksa buh ia u briew marwei hi hapdeng Lawbah Lawsan, hynrei ka jing maia jong kata ka ktien kan par pain haka jingim jong u, ba un nym sngew ba u long tang marwei hi khlem pep da ki ktien kiba shai un ong:- “

Ko Blei Trai kynrad, to ai ba ki shkor jong ngi kin ioh sngew, ba ka ktien jong me ka jympa haka dohnud jong ngi. Haka dak ka shin, ngin lah ruh ban ioh i da la ki jong ki khmat iaka ktien jong me. Ha ka duwai ka phirat jong ngi ruh to wan paw, khamtam haka khep ba ngi ar tatien bad sheptieng. Kumba ka jing im jong ngi ka dei ka hukum jong me hi, Namar kata to kyr soi hang da ka mynsiem blei ba janai tam, ba ngin lah ban peiphang, ban nguh ban dem beit tang hame, la haka met ne ka mynsiem, kat kum ba me la pynkhamti naduh myn nyngkong ka sngi haka lawbei blei ka Nongkha jaid, ba kan long ka Nong iathuh pateng ia kata ka ktien kaba me la kular”.

I Bah H. Onderson Mawrie haba I syngkhien hala ka jong ka hok I rwai kumne:

U Khun Khasi u khun Khara,
U wan kein da ka daw,
Kumta jing im ka Lam maka,
Ha ing ne ha phyllaw,

Jing im jong u Ban iaid ka lah,
Hang ne haka pyrthei,
Ka Nia kadei ban ieng Rangbah,
Ha khmat U Briew U Blei.

Wat haka ktien kaba u kren,
Ka paw haki kyntien,
Ka mih ka thie ka lah ban ngen,
Ka daw napoh ka khien.

Tanglap ki ktien badon ka daw,
Ia ki sa shu kylla,
Jingmih nangta hi kan sa paw,
Ne kan shu bud nangta.

U Khrav jutang jong ka thain Khat-ar shnong Hima Sohra Bah So Khongsit haba u
pynieng nia iaka jing stad jing shemphang jong ki kni ki kpa jong ngi lyngba "KI DIENG
BAD KA KOLSHOR JONG NGI" U ong kumne:

"Ki Long shuwa jong ngi ki la im ryngkat ryngkat bad ka mariang. Ki peit da ka jing
i phieng iaka Tusbir jong ka, hynrei ki sngewshngain ruh ha pneh jong ka. Da kaba bishar
thuh iaki jing kylla haka Mariang ki tip ka no ka por kaba biang ban btep ia u Symbai bad
myn no ka biang ban bet ia U Rnai. Kim ju leh ia kano kano da ka antad da ka Tyrma. Ki
tip lypa ruh ha u no u bnai ban khie U Kyllang ha uno u bnai ban wan U Kyrtiah ha kano
ka aiom ju kyrthing ka Er Langthari bad ha kano ka somoi ka ju khie ka Eriong". Bad haba
la iathuh lypa maki kam ju bakla.

Kumjuh ruh I Paheh So So Tham I Shohti ia ngi ban jam shakhmat kumne:

Kumta u kren u Trai na jrong,
dorbar pyllun kumno kan ong.
Pyrthei Mariang ka sngap kynjah,
Baroh u mrad u shoh samthiah,
Simpah simsong U Sim Karo,
Kylli U bried un riew lano?.

Shikhrum ka Bneng u paid byllien,
Shisnieh pyrthei kawei ka ktien,
Pyllun Ka Ri ka juh ka Niam, .
Ban paw ha rong shi rong ka Riam,
Hang no ha pyrthei don Riti?
Ba kum ka jong ka Ri jong ngi.

Kunjuh ruh na ka tipbried tip blei jong ki wei pat ki jaid bynbried ruh ngi ioh ia kine
ki symboh ksiar:

1. Ka Bible ka ong:
"Heaven and Earth will pass away, my words will never pass away". (Mathew. 24.35).
2. Ban kyntiew nam ia ka Guru Granth Sahib u Guru Govind Singh u ong:
As Ordained by the Lord eternal,
A new Way of life is evolved
All the Sikhs are asked,
To accept the Holy Granth as the Guru,
As a living Guru,
Those who wish to meet God,
Will find him in the Word.

3. Na ka Koran pat ngi ioh:

- (a) "God confirms those who believe with the firm word, in the present life and in the World to come". (XIV. 32).
- (b) "The language of Koran is Arabic, Allah says, we have make it an Arabic Koran so that you (Arabs) may understand the truth" (43.3).

4. U Mahatma Gandhi pat u ong kumne:

"Ka dei tang ka ktien kaba naka hok blei ba kyntang tam kaba kyrsoi jing im ia u bried, ba un lah ban tei haka Long ryenieng jong, u da ki jing kyrkhu ba u Blei u la kular naduh myn nyngkong ka sngi".

5. Ka Upanisad ka iathuh iangi kumne:

"Hail to the most prosperous, with these words, let him pour not melted butter on the fire and then let him throw the residue into the mash. 'Hail to the firm basis' with this words let him pour melted butter on the fire, and then let him throw the residue into the mash 'Hail to success' with these words let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to the abode' with these words let him pour melted butter on the fire and let him throw the residue into the mash".

Ym tang haka aom ksiar ba ngi ioh ia kane, ka jing kyntiew nam ia la ka jong ka hok, hynrei wat hakane ka pateng ruh. Ha ka snem 1981 u Ngugiwa Thiongo u Novelist ba pawnam na Ri Kenya u la thoh kumne:

"If a Kenyan writes in english... he cannot possibly reach or directly talk to the peasants and workers of Kenya. If a Kenyan acts a play in English, he cannot possibly be assuming a truely Kenyan audience".

La don ruh kiba kham ngam jylliew ban ong:

"Can you fulfil your aspirations without your own language"? (phi lah mo ban poi blei khlem ka ktien i mei?).

Kum ki longdien jong kane ka pateng, ngi ladon bun jait bun hajar, ki 'Kur' naduh Kupli haduh Rongdi, naduh ki them ka wah Brahma shaduh ki pyntha ka Wah Rupa. Mynta naka jing iohthiah Ramia haki jing kynoi jong ka por ngi ia ksaid borbah ban kyndit bynriew pat ban khyllie bad ban kysiew:

Ba ka ktien jong i mei kadei ym tang ka kular hok kaba naduh mynyngkong ka sngi hynrei kadei ruh ka jing im jong ka jaid bynriew shi snieh ka pyrthei. Kaba ngi ruh kum ka jaid bynriew Khasi Hynniew trep Hynniewskum, ngi don laka jong ka Thymmei kaba skhem kaba pynthymmai bor da ka jing kyrsoi ba kynja mynsiem man laka sngi iakane ka pateng.

Khamtam haba ngi pule iaka kot khubor 'Democratic Review' na Shillong kaba la mih haka Monday December 1986 bala thoh halor ka phang:

"In France speak in Khasi never in English"

"A senior Office of Meghalaya said: 'If yo ask a French police man on traffic duty in Paris in English where was Eiffel Tower that you want to see, he will not give a second look at you much less answering your question in English. So intense is the hatred of the French

against the British people and their English language. But if you ask him in Khasi '*Haei kadon ka Eifel Tower nga kwah ban iohi?*' He will know you are from some Country other than England and will at once have a Taxi and put you in and instruct the driver to take you to the Eifel Tower. *He will even give you a parting smile.*

Ba ka pyrthei kan tip ia kano kano ka jaid bynriew, iaka ktien jong ka dei ban ithuh da ka Riti synshar jong kata ka Ri ba bat ia u Lakam synshar. Haka Ri India jong ngi haka kyrdan jong 8th Schedule jong ka Riti synshar la buh ia kine ki ktien:

(1) Assamese (2) Bengali (3) Gujarati (4) Hindi (5) Kannada (6) Kashmiri (7) Malayalam (8) Marathi (9) Oriya (10) Punjabi (11) Sanskrit (12) Sindhi (13) Tamil (14) Telegu (15) Urdu.

Hynrei haka 20th August 1992 la kynteiw nam ruh haka Eight Schedule jong ka Riti synshar sa iaki lai tylli ki ktien kynthup ia:

(1) Nepali (2) Konkani (3) Manipuri.

Kum para thain Mihngi, ngi kum ka jaid bynriew Khasi Hynniewtrep Hynniewskum ngi pyniasoh ialade ban ia kmen lang bad ki Manipuri, namar ka jing jop ba khraw jong ka 'Manipuri Language Demand Co-ordination Committee (MLDCC) bad ka All Manipur Student Union (AMSU) ban kyntiewnam iala ka jong ka ktien ha pneh jong ka mei India.

Namar ka jing jop ba khraw, ka sorkar jong u Raj Kumar Dorendra Singh kala ai shuti shi ngi iaka State baroh kawei. U Manihar Singh u prophesor ba ha khlieh tam jong ka ktien Manipuri haka Manipur University u ong kumne:

"Our 40 years old demand has been fulfilled at last and every body in the State whether he is from the Hills or the plain is Happy". U ban ktien ruh:

"Ba ka ktien Manipuri mynta kala kot ka ryngieng ryniot haduh ha sahit bah jong ka thoh ka pule bad ka synshar khadar ha Ri India".

Mynta kadei sa ka kamram ka sorkar, ban mang iaka seng kadang kaba biang ban iarap iaki bapli ki Nongthoh Manipuri, naka bynta ka jing kitkhlieh jong ki ban pyn kylla sha la ka jong ka ktien ia ki kot ba kordor, na ki jingthoh jong kiwei pat ki jaid bynriew bad jaid ktien.

Kat kum bala hikai iaka ha bun tylli ki University haka Ri India naduh mynshuwa. Khamtam eh ba la ithuh ruh da ka Sahitya Academy naduh kaba sdang.

Namar ba la hikai bha iaka haka Delhi University. Ka sorkar Manipur kala thoh ruh sha ki Universities jong ka Punjab, Chandigarh bad Silchar, khamtam iaka Guwahati University bakan shim jing hikai haduh ka kyrdan M.A.

Kum ka jaid bynriew, haba ngi phai sha la ka kur, ka jaid, kat kum ba u khun Khasi Khara u syngkhien haka ktien ka jutang, u ba hikai ruh iangi bangin peiphang:

"Ba u ktien kumba, udei u mynsien, namar kata haba u kyrsoi hangi lyngba ka ktien ka thylliej, ba ngin long kum ka shalyntem kaba kit iaka bor kaba lah ban tip bad ban ia sngewthuh lang yntang bad la u para briew hynrei ba ngin lah ruh 'Ban bat iaka kular hok kat kum ka ktien ka jutang' bad la u nongthaw u Nongbuh.

'Kumba ka long ruh ka Umpohliw ba kyntangtam kabala kyrsoi naki Pukri blei jong

ka Longbriew kaba iai tuid khlem sangeh lyngba ki pateng.

Kum ka jingkieng ksiar hapdeng ka imlang sahlang ka pyniasoh iaki Lumbah bala pyn iakhlad da ki Lyhuh bah jong ka por, ban ia sngewthuh lang bad kiwei pat lyngba ka ktien ka jutang jong ngi'.

'Ka ktien kaba la pynkhamti ha kano kano ka jaid bynriew ka nang san man ka sngi, kat kum ba kita ki pateng ki iaksaid ban iaid beit haka juh ka lynti kaba la pun la siang haki naduh mynnyngkong ka sngi'.

'Bad haba kata kala shong neh shong skhem ha ki, ka jingkyrkhu ka wan ha kata ka jaid bynriew ba kan ioh kam kynti ia kata ka ktien kaba long ka 'Kular Hok' bad ka jingim iaka jaid bynriew jong ka hakmat ka pyrthei'.

Ia kata ka jing shisha ki tymmen ki san jong ngi ruh ki iathuh lang:

"Ba kham niar eh ba kano kano ka jaid bynriew, kan lah ban ieng hala ki jong ki kjat, lymda ka don na lade ka bor ban seng nia seng Nongrim dala ka jong ka ktien ka thylliej".

U khraw jutang jong i Maharashtrian Bal Gangadhar Tilak ruh u sakhi lem ia kata ong ki jingthoh- ban pyn ieng iaka jing long laitluid ka India, ba ka Bilat kam don hok ban kam kynti wat tang shisngi ruh: "Tilak Fervently believed that a National language was a vital con-comitant of Nationalism. He therefore advocated the adoption of Hindi as a National language. His disciple Savarkar who Championed the same cause had gone to the length of proposing a resolution on swaraj at a gathering in London not in English but in Hindi '*India's Lingua France*' Gandhi paid Tilak a very handsome tribute when he said it was a treat to listen to the Maharashtrian leader's calm discourses in the Calcutta Congress claims of Hindi to become the National Language".

Ban poi sha ka thong ngim don kano kano ka jingartatien, ne sngew noh mynsiem. Ngi thikna ban ioh pat iala ka dur Longbriew haka Constitution of India. Namar wat mynta ruh ngi la don kiba kren naka bynta la ka ktien ka thylliej.

Kum ka khynnah skul jong ka Khasi Jaintia National M.E. School Shillong biang, biang nga dang kynmaw ieit ia ka 14 tarik September 1988. Ka sngi ba katei ka skul jong ngi ka Rakhe iala ka Golden Jubilee. Ha ka jingiapyini nia halor ka phang kaba iadei bad ka ktien jong I Mei, ki Rangbah bad ki samla jong ngi ki la kren da kaba shai kumne:

(1) U Bah Paul Lyngdoh, mynta kum u President jong ka sengbah Khasi Student Union:

"Wat lada haka Ri, kiba bun ki skul ki dei ki skul sorkar haduh bala don katto katne ki Nonghikai kiba la pynlong noh kum ka skul Sorkari, hynrei ki iaid beit namar ba ka ktien ka shohti bad pynsan ia ngi naduh na la Rympei".

(2) U Samla Ghyne: "U Khasi u la nguid iala ka kot ym da ka jingbieit hynrei u la nguid iaka da ka jingstad".

(3) Bah H.Syngkon, u nong iasaid ain a pawnam na Mawkhar, mynta kum u president jong ka Shillong Bar Association u la ong ha kata ka sngi kumne:-

"Ka jing phah skul ia ki khun sha ki skul Khasi, ka iarap ia kiban tip janai ia la ka jong ka Dustur ka Riti ka 'Kheinkur Kheinkha' bad ha kaba kut kan pynlah ruh ia ngi,

ban kot ka ryngieng ryniot bad ka kyrdan kum ka 'Dur Longbriew' ha ka Eight Schdule jong ka Riti synshar jong ka Ri India".

(4) U Bah Bakstar Well Wanniang Chief Executive Member ka Khasi Hills District Council mhnshuwa, wat lada im don shuh hapdeng jong ngi, hynrei ki ktien jong i kin sah ha ngi kum ka Rneng:

Ia kano kano ka jaid bynriew la ithuh bad tip na ka ktien baka kren, namar kata nga ong ha phi, ba ka jaid bynriew ka bym tip ia la ka ktien ka thylliej, kan duh kan dam na kane ka sla jong ka pyrthei. Ha ka Ri jong ngi, ki skul phareng ki dei kita ki 'SHLEM' kiba kyrniom bad 'KHEM' ia ki jing hikai tynrai ba hok jong kane ka jaid bynriew".

(5) Bah S.D. Basaiawmoit, mynta kum u Ophisar Rangbah jong ka MBOSE :

"Ki skul Phreng ki long ki mawjynthud ia ka Kolshor ba im junom jong ka jaid bynriew Khasi jong ngi. ki kot jong u Pahep Radhan Singh Berry 'ka jing sneng Tymmen' ki long tang ma ki ki par ksiar ba im kiba lah ban tei iaka jaidbynreiw sha ka jing kot ryngieng, ngi sngewsih ban ong, ba kine kim shym la poi sha ki skul ha ka por kaba biang, khyndai phew naka shispah kiskul phareng ha ka ri jong ngi la long trai da ki' 'Men Kieng Pla Heh' kiba ka Nongrim jong ki ka long ban khnoit bein iaka jing long tynrai jong ngi".

Namar kum ka jaid bynriew ngi ngeit skhem ruh:

"Ba ngi dei kiba wan Longbriew na katai ka hok jong ka jingpun jingkha ym na kata ka siar ka Lait kylla".

kumba ngi ngiet ruh, ba ngi long tang kawei ka jaid bynriew, ha khrum ka Bneng kaba syngkhien haka khein 'KUR KHEINKHA' kat kum ka ktien ka jutang ngi syngkhien ruh ha kawei ka dustur ka Riti kawei ka Niam ka rukom bad kawei ka bri ka khyndew.

kaba ngi donkam mynta ka long:

'Banioh ia ki Nongialam kiba laitluid ka pyrkhath ka pyrdain, kiba lait phar naka shah sneng haki kamra rit jong ka por.'

'Kiba lait phar naka shahteh shakhum ha ki 'Ja kynjri' jong u Kharlieh u Khariong , kiba lait luid naka shah sait jabieng haka jylli jong u Siang snieh'.

Hynrei kumno kein ngin ia shem ia kita?.

Haba katei ka apot jyrwait dadien ka synshar synia sngi ia ki Long iing longsem jong ngi.

Haduh ba ngim shlan shuh wat tang ban ialap ia kiei kiei kiba dei la ki jong, wat la ki long kiba palat liam ka jingjanai naka jong kiwei pat ha pneh jong ka mei Ramew.

Hynrei kum ka jaid bynriew ka bym ju Lyng-ngeit haka kut lad, ngi don ka jing kyrmen kaba skhem 'Ba u ta u long u Nongsam bynta hangi ia kane ka Ri un sa sei iala ka jong ka kynhun'.

'Ka kynhun kaba don ki nong ialam kiba eh kiba trang ka met ka phad, kiba shai ka jingmut jingpyrkhat, bad kiba don ruh ka dohnud kaba sngur, kiba kloj ban aiti ia lade na ka bynta kane ka khein kur kheinkha'.

Ka kynhun kaba don ka jing shlur ban dawa beit iala ka jong ka hok na uno uno u long briew, uba iadon kti iadon bynta ban lushia ban khura ia ka hok jong ngi.

'Ba u dei ban pynphai noh shangi ki trai hok, lada u la kum shim bakla ne u la iuh roit khnang pynban ruh'.

Khnanng ba kata ka kyrdan ba ki long shuwa jong ngi, kila ju long kynrad ha la kijong ki Raj kishnong ki It kiHima, kin shong suk shong tngen pat haka jaka kaba ki la judon.

Ha kaba ka ktien jong I Mei kadei tang maka ka 'Kular Hok bad ka jingim' jong ka jaid bynriew jong ngi.

Hangta kein shi sien pat:

Kan phuh kan phieng ka Longbriew hala ka Longiing, kan ieng ka Longkur Longjaid, kan nang khraw nang skhem ka Longkha Longman. Kan eh ka Rngiew ka Rwiang kan nang roi nang pa ka shnong ka thaw, ka Raj ka muluk.

Kan khie Rasong ruh ka synshar khadar haki It ki Hima, kan nang khraw ka R1 shong pdeng pyrthei 'Talwiar u Sohpetbneng' Hynniewtrep Hynniewskum' kat kum ka ktien ka Kular hok bad ka Jutang Blei I Mei' kaba long ruh tang maka ka jingim jong ka jaidbynriew

Kumba ka "Seng Khasi Mawlieh ha Lyngkyrdem ba ieit eh jong ngi" ka dap 25(arphewsan) snem. Bad khar tam eh ba ki jingkynjoh spah snem jong ka Matti jong ki 16(khadhynnriew) ngut ki khraw jutang ka kur, kumne artad kala jan poi ha Tyngkong u Shyllong kum ki khun samla jong 'Ka Seng Khasi Seng Raj' ngi don aiu ban ong?

"Pangsngiat sotti bad khlieh jong phi to phong,
Long iing kyntiew nam shi ryenieng pan khyllong,
Khraw ka Longkur ka Niam hok ka Niam blei,
Kyrkhu kyrdoth iangi, trai kynrad marwei.

Khaila, jing sngewrit shkor jong phi to deng,
Khun ngeit sneng i mei kyrsan Long ryenieng,
'Ia' ba khatduh, shyieng ka Niam thep mawbah,
Jingsngew rit kaba tam burom bad ka spah.

Lyer ka ding ka um kim long dawai,
Kat nangbam nangdih katta nang swai,
Lyndet la ka dem ka Mane ka nguh Blei,
Kynmaw da 'Bishar' khun Bishon i mei.

Hala ka Hok Blei, to ieng beit marwei,
Mynsiem ka Long iing, ka ap jutang Blei,
Lyndet la iawbei, la thud la thynrei,
Tang ka ktien I mei, dei ka Umbuin Blei.

N.B. (kiba bun ki kyntien ha ine i jing pyrshang, ki dei kiba nga la shim naki jing thoh bala lumthup ha ka 'Mahatma Gandhi Memorial Library' 'Adong Umniuh' Umniuh Tmar Elaka).



U KHASI HA KA IMLANG SAHLANG



Kong Sitimon Sawlan
(Mrs. B. M. Pugh)

Ka saindur ki Longshuwa ia ka imlang sahlang jong ngi ki Khasi ryngkat ka niam ka rukom, ka tip briew tip Blei, ki riti ki dustur hiarpateng iohpateng, ka synshar muluk synshar hima, ki long ki sakhi ia ka jingiohi jngai, ka jingpyrkhat jylliew, ka jingngam jylliew bad ka jingthir sani halor kiei kiei ba kan iaid beit iaid ryntih ka jingim jing ngi kaba man la ka sngi. Ki da thew ki da woh, ki da khmih bniah bin pa bin ban nym don ka lah shiliang ha kano kano ka bynta ruh ki ban pynmih ki kynrum kynram ha ka imlang sahlang, hapdeng ki kur ki kha, hynrei ban synshar ka jingiaieit kylliang, ka jingiaburom kylliang hapdeng ki para shnong para thaw ban ia im suk im sain. Ki la hikai ban ia burom ym tang para bynrrew hynrei wat ia ka mariang hi ruh bad ba ngim dei ban shu leh bein ne pynriap pathar ia ki sim ki doh, ki mrad ki mreng kiba long ki para jingim, namar ia baroh la thaw la buh hi da U Blei U Trai Kynrad U Nongthaw Nongbuh.

Ha kine ki shi spah sanpew snem tam, haba la wan kiew ki dohlieh bad ka jingsynshar jong ki sha kine ki ri lum jong ngi, ki la plie lad ia ki nongialap ia ka niam thymmai jong ki de ba kin wan rung ryngkat bad ki. Ki la pynrung ia ka niam jong ki ha ki rympei jong ngi, ki la ai ki dak ban thoh ban pule, ngi la ioh ki skul ban ioh jinghikai ha ka pule kot pule sla, ngi la nang roi irat ha ka thoh ka tar de katba nang iaid ki snem.

Ryngkat bad ka jingpdang ia ka niam thymmai bad ka jingkiew ha ka thoh ka pule, ngi la lehrain, ngi la ibein, ngi la niewbein, ngi la pynbud ban ia kren bein ia baroh ki jinghikai ba shong sbai jong ki Longshuwa jong ngi. Ngi la sdang ban khein dewthala lut ia baroh khamtam ia kiba ia dei bad ka niam tynrai bad ka mariang. Ngi la ong ba baroh ki long tang ki jingngeit biet ki bym iadei dur shuh bad ki jinghikai ki dohlieh bad ka niam jong ki. La sting ka jingkheinkor, ka jingkhein burom, ka jingkhein kyntang ia ki 'Lawlyngdoh, ki 'Lawkyntang, ki 'Lawadong.

Hynrei wat la ki la leit kylla sha kano kano ka niam ruh, tang kawei kaba ngi sngew ba ngi dei ban ai-nguh ia U Trai Kynrad ka long ba kim pat bret ia ka khein kur khein kha ne ka jingshim jaid na ka kmie, kaba long u thiedbah uba teh-song ia ka jaitbynrrew Khasi ba ka lait na ka jingjah ngai ha ka jingbeh ka lyer ki jingkylla.

Kumba la ong haneng, ki Longshuwa haba ki saindur ia ka imlang sahlang, ki da bishar bniah ban nym don ka lah shiliang kumta ia ka imlang sahlang ki la bynta tang ha ki ar bynta - ka kur bad ki kha. Kim shym la bynta hapdeng ki jaidpoh ne jaid khraw, ka

jaidrit ne jaidheh, uba riewspah ne uba duk, uba synshar ne uba shahsynshar, u syiem ne u mraw - kumba ngi shem ha ka imlang sahlang jong kiwei pat ki jaitbynriew kiba bud ia ka hiarpatang na ki shynrang bad kiba ngi ong kiba la ia id shaphrang.

Ki Longshuwa jong ngi ki khlem bynta ruh ia imlang sahlang halor ka nongrim jong ka trei ka ktah. Haba pynbeit ia ka shongkha shongman ngim ju tynjuh da ka jingdon jingem ne da ka kyrdan, ngim ju khmuh jaidpoh jaidkhaw hynrei ngi khmih beit tang kawei - ka ia phna ne em bad ki adong ba la buh ha ka shongkha shongman, ngi ju ong ba ia biang pylla ne em? Haba ngi ong ba ia biang pylla kam mut ba ia biang ha ka spah ka phew ne ka jingdon jingem ne ka kyrdan hynrei ka mut ba ia dei kynsi ne em bad bym don ka sang ka ma ka ban pynbyrsieh ia ka kur ka jaid ka ban hiar raibi ha la iing la sem. Ngim long ki briew kiba lautluid, ngi mih ngi ia id ngi ieng parum pareh kynthei shynrang, hynrei niar ki ban pynkhein ia kita ki adong kiba la buh la sat da ki Longshuwa ha ka shongkha shongman. Ngim im khuid im suba, ngi im suk im sain ha ka mynsiem ryngkat ki kha ki man, ki shongryngkat ki sah ryngkat.

Haba ngi phai pat sha ki long iing long sem i khun kynthei i khun shynrang baroh ar ki long kiba kordor tam, ki long ki spah mynsiem kiba ngim lah ban ia pein bad kaei kaei ruh. Wat la ka hiar pateng ka long na ka kmie sha ki khun, na ki khun kynthei sha ki khun, hynrei naba da ym ioh khun kynthei ruh ngi hun, ngi shu ong kat ka mon U Kynrad. Ngim long kumba long kiba hiarpatang na u shynrang ban ong ba la dkut noh ka hiarpatang ba la duhja id noh bad ka daw jong kane ka jingdkut jong ka hiarpatang kadei ka kynthei ne ka kmie ka bym pun ne kha khun shynrang, ba ka long kaba atlukhi kaba la tim kaba wanrah ia ka jingsniew nusib jong ka longiing. Kum ki khun Khasi Khara ngim lah ban pdiang kum ia kane. Ka kha ka pun ia i mynsiem briew ha ka dur shynrang ne kynthei kam shong ha ka mon jong ngi hynrei ha ka kti U Nongthaw.

Ha ngi ki Khasi, i khun kynthei i khun shynrang, ki long kum ka kti kamon bad ka kti kadiang. Ngim lah ban trei pynjanai ia kano kano ka kam ka jam tang shiliang kti. Kumjuh ha ka longiing longsem ngi donkam bad khun kynthei bad khun shynrang ba kan long ka longiing kaba pura kaba janai, ka ban nym long lymbiang lymboit. Kumta ki Longshuwa ki la bynta lupa ia ki kamram ki khun kynthei khun shynrang tang shu kha ba kin tip la ki kamram kiba ki dei ban pyndep ha ka jingim, ba kan ia id beit ia id ryntih ka longiing longsem. Kumta haba jer ba thoh ia ka kyrteng ban eh la ka rngiew ka rwiang ha la ka long ryngieng, ryngkat u 'pujer 'puthoh u klong ka 'laliar, haba jer ia u khun shynrang ngi da buh ka ryntieh bad lai tylli ki khnam kiba ngi khot ki 'namiawbei. Ka jingmut jong kine ki khnam ka long ba uwei u khnam u ban iada ia lade, uba ar ban iada ia la ka kur ka jaid ka 'iing ka rympei, uba lai pat ban iada ia la ka shnong ka raid ka it ka hima. Kane ka thew ba u khun shynrang un da la heh la rangbah un da long rangbah uba tip briew tip blei, u ban da long rangbah ha ka trei ka ktah, ha ka pyrkhat pyrdain, u ban da long u knii u ban khmih ban synshar ia ki para ki pyrsa, u ban da long u kpa uba lah uba iai. Ki lai tylli ki khnam rupa kiba ngi buh ha ka ryngkap rupa ba ki kieng ki shynrang haba shad ki long ki dak ban pynkynmaw ia kitei ki kamram ba kidei ban pyndep ha ka jingim. Kumta ngi iohi ba ki

khun shynrang jong ngi ki don ka kyrdan kaba kyrpang - ha iing kur u long u knii ha iing khun u long u kpa-kakyrdan kaba kiwei ki jaitbynriew kim lah ban ioh ki shu long beit tang u kpa. Ki khun shynrang jong ngi ha ka iing khun ka bym don u long knii pat nalar ka kyrdan kum u kpa u long ruh u knii uba khmih uba peit, uba sain uba btiah, uba khmih uba batai, ia ki kam kiba dei ban kitkhlieh ban tip u knii.

Haba ngi jer ia ki khun kynthei pat ryngkat u 'pujer 'puthoh, ka 'laliar u klong ngi da buh bad ka waitbnoh bad ka khoh. Kane pat ka mut ba la pyngkup ha ka kum ka kynthei ia ki kamram ba kadei ban lum ban lang, kadei ban pdiang ban kynthup ia ka kamai kajih kaba wan rah ki knii, u kpa, ki hymmen ki para shynrang, ba kan ri kan sumar la ka iing ka sem. Ka khoh ryngkat ka wait ka mut ba ka dei ban pyngbiang ka um-bam umdih, ka dieng ka prew, ban shet ban tieu, ban rhem ka ding ha dpei, ban syaid ban tngen ka iing ka rympei, ban shngain ki khun ki kti, ki hymmen ki para, ban jah thait jah jrem ki nongpyndap pyngklup.

Lada ngi phai pat sha ka riti synshar, hangne ruh ngi iohi ba ki da pynshongdor ban nym don uba leh donbor u ban thombor wat ia ki kup shiliang sem shiliang ruh, nym don uba duh ia la ka ja kyntien, ban nym don uba iaid khrong. Kumta ki la bynta ia ka khyndew ka shyiap ha ki ar bynta ka ri raid bad ki ri kynti. Kino kino bym don jaka rep ne ri kynti la ka jong, ki rep ki riang na ki ri raid ban im ja kpoh, ki 'lawraid ki pyndap ka dieng ka prew, ka dieng thang bad kiwei kiwei ki jingdonkam.

Ban iaid beit pat ka synshar raid Synshar hima synshar muluk synshar jaka, la jied bad thung ia u syiem bad ki myntri. Ki myntri ki long kiba mih khmat ia ki kur, kiba long ki trai shnong trai hima. Ban nym don ka lah shiliang ha ka synshar, ban nym don ka jingsngew leh shiliang iano iano la thung ia u syiem bad la seng ia ka jaid syiem da ki bym pat don kano kano ka nongrim ha kine ki lum jong ngi. U syiem wat la u long u khlieh jong ka hima, wat la u long u nongsynshar hynrei la teh pat ia u ha ka bor jong ka dorbar ki myntri. Um lah ban rai kut marwei khlem ka dorbar ia kano kano ka rai kaba ia dei bad ka hima ne bad ki khun ki hajar. Um don ruh ka bor ban long trai halor ka khyndew ka shyiap bad la ong ia u ba u long u syiem jong ki khun ki hajar. Um lah ban bat kynti ia ka jaka tam na kaba da ai hi da ka dorbar, um lah ban thung myntri ne pyngkein myntri kat ia uba mon, um lah ban knieh bor ia ki jaka ki khyndew ki shyiap jong ki khun ki hajar.

Haba la thung la jied ia u syiem ba un shimti ia ka kam kaba khia kum u nongbishar uba hok, uban nym noh shiliang ha ka rai ka bishar, ka dorbar kada pyngbiang ka jaka rep jaka riang, ka da aibor ba un lum ka khrong ka pyngshok na ki iew ki hat, ba un pdiang ka kaid ka kuna, ba un lum ka spah ka hajar ki iapduh iaptan khniang ba un nym khuslai shuh kumno ban pyndap pyngklup ia la ka iing kmie iing hima, ki para ki pyrsa bad ba un lah ban pyrkhat ban pynsuk pynsain ia ki khun ki hajar, ba kan phieng ka hima ka sima. Da kaba leh kunme ka pyllait ia u syiem na ka bam klep bam sap bad ban lait na ka noh shiliang ha ka rai ka bishar.

Shuh shuh ki da bat ka akor ka burom ha ka shnong dorbar dorsha. Kim ju shah iano iano ruh ba kin wan rah tiar pynmynsaw hapoh ka dorbar, kim ju shah ban wan said buaid,

kim ju shah ban kren tohmet ne ban pynmih ki ktien khlem akor ha dorbar kim ju shah ban kdew kti ne wat tang ban peit matdom iano iano ruh ha ka dorbar.

Haba ngi phai pat sa sha ka mariang ngi iohi ba ki la buh ki 'Lawraid ki 'Lawshnong, ki 'Lawkyntang ki 'Lawadong. Ki da adong ban shu pom pathar ia ki dieng ki siej, ban pom dieng pynlyngkhuid ia ki lum. Ki da maham ban pynjakhlia pynshuti ia ki tyllong umbam umdih, ia ki khriang ki wah duid. Ha ki shnong ba don ki 'Lawkyntang ki 'Lawlyngdoh kita ki shnong kim ju kyrduh umbam umdih, hynrei la iohi ba ha ki shnong ki bym don shuh kum kine ki khlaw la kordit ka umbam umdih. Kumta haman iwei pa iwei i bynta iba iadei bad ka shong ka sah bad ka imlang sahlang ki Longshuwa ki da pyrkhat sani bin pa bin ba ki nongshong shnong kin ioh ka suk ka sain ryngkat ka shong ka sah bad ki para shongryngkat sah ryngkat.

Ba ngin ioh ka jingtnen bad ka bor ha ka mynsiem, ba ngin ioh ka bor ha ka met bad ka jingmut jingpyrkhat ba ngin lah ban ieng skhem ha la ki kjat wat la ngi ia kynduh ia bun ki jingeh ha ka jingim jong ngi, kida hikai ban im tipbriew im tip Blei, ki da hikai ka kyrpad ka ainguh, ka duwai ka phirat mynmiet mynstep ha u Blei u Trai Kynrad u Nongbuh u Nongthaw. Ki da hikai bankyrpad ia u Trai kynrad ban ioh ka jingmap ia kilait, ban ngin kyrpad ban ioh ka jingda ka jingker ka jingsumar na u la ngi don hangno hangno ruh.

Ka por ka la nang iaid ki snem ki la nangiai tyllun, ka rukom im jong ngi ruh ka la nang iai kylla na kawei ka por sha kawei. Ngim im shuh tang da ka rep ka riang, ka khaii ka pateng. Ki rukom kamai kajih ki la nang kylla na ka kawei ka por sha kawei. Katba nang roi ka jingnang jingstad ka tho! ka pule, ngi la nang mih sa ki kam karkhana bad kiwei kiwei ki kam kiba trei da ki kor ki bor bad bun jait kiwei pat ki jait kam. Haba la bun ki jait kam la nang iatyangkhuh bad bun jait ki jaitbynriew kiba trei ha ki office sorkar ne ha ki jaka sumar pang ne kiba khaii ne kiba trei ha kiwei kiwei ki kam la jong . Kine ki briew kiba nabar baroh ki long kiba bud ia ka jinghiarpateng na u kpa. Ki te kim don jaid. Ki thoh tang ia ka jait kam ne ka rukom trei kam ki kpa tymmmen jong ki ne ka nam ba ki ioh na ki nongsynshar ha ki por hyndai. Haba ngi iohi ia kita ki khyndiat ngut kiba wan poi shane sha ri jong ngi namar ka kail, ba ki kiew ki roi ha ki kam ba ki trei ne ha ka thoh ka pule ne ha kano kano ka kam, ka la pynphalang ia ka jingpyrkhat ki khun samla shynrang jong ngi ba ka jingkieu jong ki imat dei na ba ki bud ia ka hiar pateng na u kpa! Haba kine ki nongwei ki byrn sngewthuh ia ka dustur hiar pateng iohpateng jong ngi ki kren bein ki ong ba u shynrang khasi u long tang kum ka kynthei jong ki, ki khun shynrang jong ngi ruh ki la sngew ba ka la dei shisha ka jing ong jong ki. Kane ka jingsngewrit mynsiem kane ka jingsngewrem ka la sdang ban rung ha ka jingsngew jong ki samla pule kibym dor shuh hala ka niam tynrai bad ki ba lyngkot ka jingmut jingpyrkhat. Kim shym la iohi haduh katno ka ia pher ka kyrdan ka kynthei jong ki nongwei bad ki khun shynrang jong ngi. Ngii dei ban kynmaw ha ka dustur jong ngi ym don ba lah ban thom bor iwei ia iwei lane u shynrang ia ka kynthei ne ka kynthei ia u shynrang. Ki khun kynthei khun shynrang jong ngi ki don la ka mgiew ka rwiang (identity) kaba ym don ba lah ban knieh ne pynduh, kumba la ong ha shuwa, naduh nangne na pyrthei shaduh iing u Blei. Hynrei ka khun

kynthei hapteng kiba bud ia ka hiarpateng na u shynrang, ka long kaba iap la ha iing u kpa ne ha iing u tnga. Haba pynkyntiew-kurim u kpa u da aiduh sha u shynrang kumta ki sa ong 'give away the bride' lane 'kanya dan'. Kam don jaka long trai ne shongneh la ha iing u kpa ne ha iing u tnga. Hynrei ngi te ia u khun shynrang ha ba u leit poi kha ngim ju aikhawduh ne ban kynther ban ong ba um dei shuh u kur u jaid jong ka kmie. U khun shynrang u long u syiem ha rympei ka kmie, u long pat u nongkyrshan, u nongialam, u nongbthah nongbthing, uba pynshngain ha la iing khun. U khun shynrang u bym ioh ia kane ka kyrdan u dei ban phai sha lade bad ban pyrkhat ban puson ban shem ia ka daw ym dei ban tei pap ha ka dustur ba shong Blei.

Ngi la nangiohi ia ki jingkylla katba nang iaid ki por, bad kine ki jingkylla ki la wan stet naduh ba ngi la ioh ia la ka sorkar trai ri, haba ngi la lait na ka jingshah teh mraw. Ngil ro i bad iaid shaphrang ha man la ki bynta ngi shane sha ri lum ruh ngi la iabeh ryngkat bad kine ki jingroi. Haba la ia mih paidbah bad kynthei bad shynrang ha ka pule dangle ha ka trei ka ktah, ha ka kamai kajih, ka la wan pat sa da kiwei kiba la kha la san ha ki, la long ka jingsngew ha ki khun samla jong ngi, kito kiba la kha bad la san la rangbah ha sor Shillong. Ki sngew ba ka dustur iohpateng jong ngi ka noh shiliang tang sha ki khun kynthei. Ki pyrkhat ba ka ioh ka kot, ka khih ka kamai kan kham roi kham kiew lada ka iohpateng kan hiar noh sha ki, khun shynrang. Kumta ban ioh kynti lut ia ka ioh pateng, ym tang ka bhah, ki la sngew ba dei ban pynduh noh syndon ia ka khein kur khein kha. Kumta naduh ka snem 1992-93 ter ter haduh kine ki sngi, la mih bun ki jingthoh ha ki kot khubor, la pynlong seminar, la pynlong ki jingialang, la pynlong jingiatainia ban pyrshah ne kyrshan ia kane. La mih ruh sa ka seng kaba la ai kyrteng ka Seng Syngkhong Rympei Thymmai kaba la iaid ialap kylleng kumba ialap niam ban pynduh pyndam noh ia ka khein kur khein kha. Ha ki por hyndai haba ki missionerry Methodist ki pyrshang ban pynduh ia ka khein kur khein kha hapteng kiba la kylla kristan ban pyni ba ki la 'long shisha ki kristan, ki kristan khasi ki da ieng bor bah ban pyrshah ia kane namar ki sngewthuh ba ka khein kur khein kha kadei u theidbah jong ka jaidbynreiw khasi bad tang jynrat ia une u thiedbah, ki la shu jah rngai bad ngam lut sha ka thwei kiba bun.

Kumne man la ka por, naduh ki 80/90 snem mynshuwa ki pynshlur ia ki nongbud jong ki ban pynduh ia ka dustur hiarpateng, hynrei ki khlem lah. Kaba i phylla bad kaba sngewlyngngoh ba mynta da ma ngi ngi kwah ban jynrat noh ia une u thiedbah tang na ka bynta ban ioh bat kynti ia ka iohpateng. Toi ki la dei ban iabud ia ki kynthei dkhar kynthei phareng. Kine ki kynthei-ha ka jingiakhijong ki banlait na ka jingshahteh shahkhum ha ka imlang sahleng bad ioh bhah ha ka iohpateng, kim ju dawa pynkylla ia ka hiarpateng.

Katba nang iaid shaphrang ka stad science, ngi la nang iohi pynban ia bun ki jingadong ki jinghikai ki Longshuwa ba ki long kiba donkam ban ia bud. Ha ka liang ka jingkoit jingkhiah ki riewstad ka juk mynta ki shem ba lada dang iajan eh ki snam ha ka shongkha shongman, kha ki khun anna antu, ki khun dkoh khun matlah, ki bym biang ka kur ka long rnyieng. Ha ngi ki khasi ba biang ka khein ha ka khein kur khein kha ba ngi bat ia ka sang um ju kham don koit ki ban kha anna antu, ne dkoh matlah. Mynta baroh kawei ka pyrthei

la kyntu ia ki ri ban thung dieng ban pynlong biang ia ki khlaw kiba la duh, la kyntu ban nym pynduh ia ki khlaw ban nym pom pathar ia ki dieng ban nym pom dieng pynsylen ia ki lum namar ba kane ka jingpynduh ia ki khlaw ka la bakla lut ka ain ka mariang, la pynshong syier ia ki jingim ha ka pyrthei, la roi ki jingpang, la duh jait ki marad khlaw, la duh ki jingthung ba kordor, la kordit ka umbam umdih. Ngï ha ri India ruh ngï da rakhe kyrpang kawei ka sngi ha ka shisnem ban thung dieng ban pynsah pyneh ia ki khlaw. Hynrei ki Longshuwa jong ngi ki la iohi lypa ia kine baroh bad ki la buh ki' Law-kyntang ki 'Lawlyngdoh ki 'lawraid ki 'Lawadong ha man la ki shnong, kumta ka la neh ka jingkhuid jingsuba jong ka mariang bad ka jingkhiah jong ka. Ha ka pyrthei stad mynta ki shem ba ki khlaw ki long kiba kordor ban pynim koit pynim khiah ia ka pyrthei ba kan khuid kan khiahkrat ka mariang. Ngï pat ki longdien jong ki riew shemphang, ngim buddien ia ki jinghikai jong ki bad bun na ngi ngim khein kordor shuh, ngim suidniew shuh. Kumta u Soso Tham u sa ong :-

'Jingshai ngi wad sawdong pyrthei,
Jingshai ka ri ngim tip ei ei.'

Haba ngi phai pat sa sha ka rukom synshar hima, baroh ki ri ka pyrthei mynta ki la ia beh ia ka synshar paidbah (democracy), kim mon shuh ia ka synshar tang da uwei u khlieh. Ka United State of America ka hima ri sepngi kaba khlain bor tam mynta, ka la ialeh ban pynjari da ka synshar paidbah ha man la ki ri ka pyrthei. Ha ngi kane ka rukom synshar ka la don lupa. Wat ia u syiem u kmie ruh ngi da jied ngi da thung, ngi da ong - 'Ia ki syiem ki kmie kiba la thung hi

To burom to mane ban bha la ka ri'
(Jingsneng Tymmen part II)

Hangta shuh shuh kawei na ki kyndontrei kam jong ka U.N.O. kaba ki ong ka 'Human Rights', ha kaba ki pyntrei kam ban nym don ka jingthombor iano iano ruh khamtam kiba tlot bor, kum ki khynnah, ki kynthei, kiba duk kiba dang sahdién, kiba dang duna ha ka ioh ka kot, ha ka tip ka shemphang bad kiwei kiwei. Ia kane baroh ki Longshuwa jong ngi ki la pynbiang ha ka imlang sahláng ka jong ngi. Ngin neiw tang ia kaei, haduh ka niam ka ngeit Blei ruh sa hikai ban nym niewbein ia ka jingngeit Blei jong kiwei kiwei ki jaitbynriew. Ki da hikai :-

'I;u khun bynriew ruh
Bun jait hi la thaw,
La niam la rukom ki da don
L'u Nongthaw ban iaroh.'

Kumta haba ngi khmih ngi peit ngi puson ngi duriap ia baroh ki jingpynbeit bad ki jinghikai ki Longshuwa jong ngi, ba kan iaíd beit iaíd ryntih ka imlang sahláng ryngkat ka akor ka burom, ki jingsneng jingkraw, ka tip briew tip Blei, ka iathuh ba imat ki la iaíd lyngba ia shibun kijingiakynduh jong ki ha kane ka pyrthei. Ki la iohi bad ki shem lehse ia shibun ki jingjia bad ki jingeh, ki jingshah shitom bad ki kynrum kynram ha ka imlang sahláng ha ki jingtyllun ka por. Kumta ki da pyrkhát janai, ki da puson, ki, da duriap biang

pabiang ban nym don ba lah ban shan pyrshah ia ka umshaw umsain bad ngi la nang ia roi ia kiew artet shaphrang. Lada ngi ieit ia lade, lada ngi ieit ia la ka jaitbynriew, lada ngi ieit ia kine kilum pyngngad jong ngi, ngim dei ban ibein ngim dei ban lehrain ngim dei ban pynduh ia la ki jong ki tynrai, ngim dei ban klet bad phai dien ngim dei ban khein dewthala bad bret sha kharai ia kiba ngi la iohpateng na ki Long shuwa jong ngi. Ki haba ki seng ki pynshong nongrim ia kano kano ne ia kaei kaei kim ju pyrkhathang ia ka myntoi shi met ne shi kur ne shi khmat ne tang ha ka shi pateng bynriew, kim ju leh laplah kim ju leh kyrkieh, ki da shong pynshoit da shong pyrkhathang sani jai pa jai, ki da thew ki da woh, kida buh pynap ia kaba ngin lah ban pynbit pynbiang kat kum ka jingkylla bad ka jingdawa ka por. Ka rukom im, ka riam ka beit, ka bam ka sa, ka rukom pyndep niam ki iai kylla na kawei ka por sha kawei. Ki nongpynthame ki nongpynjot kiba kwah ba ka jiatbynriew jong ngi kan kie berong, kan jot bad ba kan jah noh, kine ki ap dngon bad ki ia kynshoit ba ngin klet noh ba ngin bret noh ia baroh ki jingai bad ki jighikai jong ki Longshuwa. Hynrei ka shong ha ngi mynta ba ngin kynmaw ba lada ngi niewkor ia ki symboh ksiar symboh rupa ba la ai ia ngi da ki Longshuwa jong ngi, un nym don u ban lah ban wan thornbor ia ngi, ban wan iuhroit ban wan pynduh pyndam ngin eh la ka rngiew ngin eh la ka rwiang, bad ngin nang iai kiew bad iaisieng ban sah ka nam ka kyrteng ka jait bynriew khasi kumba la buh la seng da ki kpa kulong jong ngi.

Ha ban pynkut nga sngew ba ngi dei ban kynmaw ia kine ki kyntien na ka kot jingsneng Tynmen :-

'To mut bha to kren beit bad to leh hok,
Lada phi im phi iap ruh syrtok.
To ieit ia lade burom ia kiwei,
Ba phin suk ha pyrthei phin suk ha u Blei.

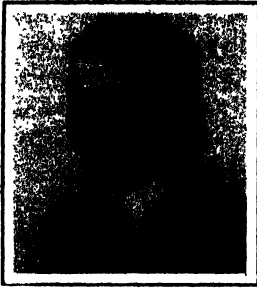
(Part I)

'Da thew la jingren jingiaid bad jingleh,
Ba kan long kum ka jingkyshew ba neh.'

(Part I)

'Lada phim bat ia la ka niam tynrai,
Ia i kur kumno phin lah sharai,
Ka niam ka long ka tynrai pyneh rngiew,
Ka kur ka long ka tynrai kmie long briew.'

(Part I).



KA SNEM SHI HAJAR KHYNDAI SPAH KHYNDAI PHEW SAW KA SNEM KI LONGIING LONGSEM SHI TYLLUP KA PYRTHEI

Da u Dipshon Lyngdoh Nongbri,
Mawlai, Shillong: 793008.

Kane ka snem shi hajar khyndai spah khyndai phew saw ka long ka snem kaba kyrpang na ka bynta ki longiing longsem, jong satlak ka pyrtnei (International Year of the Family) ia kaba la pynjari kyrpang da ka Seng Bah ki Ri ka Pyrtnei (United Nation Organisation) U.N.O. Kumta hi ruh ki seng bhalang bapher bapher shi tyllup ka pyrtnei ki pynlong ki program kiba kyrpang na ka bynta ban pyni pynsgew ia ka jingkindor jong ka Longiing ka Longsem.

Hynrei na kaliang ka jongnga, nga sngew sarong ruh ban iathuh sha ka pyrtnei ba ka Seng Khasi Mawlieh Lyngkyrdem, kaba long kawei na ki tnad Seng Khasi, ka Seng Tip-Kur, ka Seng Tip-Kha, ka Seng Tipbriew, ka Seng Tip-Blei kan dap Arphewsan Snem bad yn rakhe pyndonburom ruh ia kane ka snem kaba khraw ha ka 18 tarik 'nai Nohprah, 1994 kaba long ka sngi kaba la buh kyrpang ban iapoi lang U Kur U Kha naduh ka por mynstep. Ha kane ka juh ka snem ruh haka 6.11.94 ka Seng Khasi Mawlieh Langkyrdem ka la plie ia U Mot Tei Nam jong U Rangbah Maham Singh (Bam kwai ha iing U Blei) kum ka dak sah kynmaw bad pyrto junom ia ki matti ba bha Une U Rangbah ha kaba teh song ia U Kur U Kha kat kum ka nongrim long iing longsem U Khun Khasi Khara, ha kaba Une hi U Rangbah u la long U Rishot bah U Khnong U Rijied bad U bah tympha ha ka ban pynieng ia kane ka Seng ha ka Nongrim ba paka.

Kumba nga la ong haneng ba kane ka snem ka long ka snem kaba kyrpang ki Longiing Longsem, nga kwah ban pyni ia ka nongrim Longiing Longsem ka jong ngi ki Khun Khasi Khara.

Ka jaidbynriew Khasi kaba ngi tip ruh kum ka Jaidbynriew Hynniewtrep ka long shisha ka Jaidbynriew kaba ia biang jingmut jingpyrkhat ban ia nujor bad kiwei pat ki Jaidbynriew ha kane ka sla pyrtnei, namar kum ka Jaidbynriew bad na ka bynta ki jingmyntoi jong ka, ki Longshuwa Manshuwa jong ngi ki la Seng ia ka SENG KHASI, mynhyndai-phewsan snem mynshuwa kaba long ka Daw bah ban pynneh pynsan ia ka jinglong kyrpang ka Jaidbynriew bad khamtam ia ka Niam ka rukom Tynrai ba la Buh la Seng da U Blei. Katba kane ka pyrtnei stad kaba mynta ka dang shu kyndit bynriew ban pynjari kyrpang ia U snem shi hajar khyndai spah khyndai phew lai kum U snem ba kyrpang jong ka Jaidbynriew Trai Ri Trai Muluk (International Year of the Indigenous People) bad ia une u

snem pat kum uta u snem ba kyrpang jong ki Longiing Longsem (International Year Of The Family). Kumta ka long kaei kaei kaba maia bah ban pyrkhat namarba kiwei ki dang mut ban leh katba ngi ngi la dep leh lypa, kata ka mut naduh ki khana Puriskam haduh ki khanatang kiba ngi la ioh pateng na ki Longshuwa ki Manshuwa bad kumjuh ruh ha ki kam bad ki jingleh naduh ba ngi la wan longbriew sha kane ka pyrthei haduh ban leit noh sha ling U Blei.

Ka Longiing Longsem ka jong ngi ki Khasi kiba Bat la ka jong ka Niam Tynrai ngi tip shai ba lada la jot la pra ka Longiing Longsem la jot ka Jaidbynriew namar ka don ka jingong ba ka jingsdang ka long na Rympei (Charity Begins at Home). Ha ngi ka don kata ka Tipbriew ka TipBlei bad ka iing ha U Khasi ka dei ka nongrim jong ka -Jaid ka-Kur bad haba la tylli ka Jaid ka Kur la skhem ka nongrim jong ka Jaidbynriew. Namarkata haba U khasi U Seng ia ka Longiing Longsem U da thew U da bishar um ju madei. Ia ka iing la Seng da ka Kmie bad U Kpa ryngkat ki Khun bad kine ki ia ker sawdong ia ka lyngwiardpei hapoh la u tnum u tyndai. Lada jia ba ka dei ka iing khadduh ki don ki kni ki bym pat leit iing briew bad ki don ruh ki khunruid ki khunjien kiba la iap kmie bad kiba la sah khunswet, kine ki dei hap haka khadduh ban ri ban kdup ma ka ha kaba ki Mei-rad ki Pa-rad ki don ryngkat katba ki dang im. Kumta U Nii U Kong u la bynshet ia ka khia ka shon ha ka iing Seng iing Khadduh bad ka khadduh ka long tang ka nongri nongdup ia ka spah Nongtymmen bad ym kum ka nong ioh kynti. Katba ha kiwei pat ki Jaidbynriew ka longiing longsem ka sting, nga ngeit phi baroh phi iohi ia kata.

Ha ngi ka longiing longsem ka long shisha kaba bha briew haduh katta katta bad la pynshong Nongrim kat kum ba la buh la seng U Longshuwa Manshuwa, ha ka nongrim ki lai ngut ki Mawdong jong ka - U Thawlang Uba long U Kpa; ka Iawbei kaba long ka Kmie bad U Suidnia Uba long u Kni, kine baroh lai ngut ki ia syllok kumno ban tei ia la ka iing kata ia la ki Khun ki Pyrsa, kane ka nongrim ka hiar pateng haduh mynta. Kumta ia ka Longiing Longsem U Khasi la seng ha ka nongrim bad ka Hok. U Kpa ka iing u dei uba lah uba iai; ka Kmie ka dei ka nongsumar sukher bad ka nongri ka nongkdup bad U Kni Uba tip ia ka Im ia ka Iap ka Kur ka Jaid. Kumta ruh la seng ia ka haka nongrim ka Niam. Ka kyntien kaba ngi ju kren ka long ba "Ka Niam Khasi ka dei ka Niam ling", ka don ka jingshisha ha kane ka jingong, kata lada ngi shim tang ia ka jingiadei jong ka bad ka Longiing Longsem. Ka pyrkhat Niam jong ngi U khun Khasi Khara ka long ba U Blei U don hapoh ka jylli jong ka longbriew manbriew jong ngi, ka long namarkata ka bym lah ban pyniakhlad ia ka Niam na ka Longiing Longsem ha ngi. Namar ka Niam ka pyniaid bad synshar na kawei ka sngi sha kawei pat bad shilynter ka jingim jong ngi ruh.

Ma ngi ki Khasi ngi wan long briew sha kane ka pyrthei lyngba ka iing ka sem bad ngi seng ruh ia ka Longiing Longsem. Kumba ka don ka jingkyntang ha ka long briew kumta hi ruh ka don ka jingkyntang ha ka Longiing Longsem bad kumta kaei kaba ngi long ka shong shibun na ka iing kaba ngi wan. Ngii long ka bynta jong ka iing bad ka iing ka long ka bynta jong ngi.

Ha ngi ki Khasi ka jing pynsan pynrangbah ia ki khun ki kti ka long kaba la shu btin hi thop pathop. La thep ha ki ia ka mynsiem shipara ba ki wan na ka juh ka khohsiew bad ba ki im na ka juh ka jymbuin. Shipara ban ialong kawei, shipara ban iatip bad shipara ban ia kit. La ju hikai ruh ia ngi kumno ban tip ia ki Meinah Meisan bad ia ki Kni ruh ban ialong kumjuh. Ki don ki Meisan ki Meideng, ki Meirit ki Meiduh, ki Marangbah, ki Madeng ki Marit, ki Maduh. Na ka liang ki nongkha pat ki don ki Pasan, Padeng Parit, Paduh bad Pakhynnah, bad kumta ter ter. Nangta ki Kha Rangbah, Khadeng Kharit bad Khaduh bad kaba halor nangta ka dei ka Meikha. Nalor ka jingiadei kaba kyrpang bad ki Meinah Meisan kumjuh ruh bad ki Kni, ka don ruh ka jingiadei kaba iajan bad ki nongkha. Ka Meikha ka long kum ka Blei iaki Khun Kha, namar haba la wan Ka Meikha ne Niakha ka iing hi ka shu shlei tang da ka jingkmn. Ka jing kyrkhu kyrdoth jong ki ka kham palat ban ia kano kano ka spah pyrthei. Ban leh kai kren kai ka long kaba sang, ka kyrdan kaba ki don ka khrow bha ha ki khun kha. Haba pang ba shitom tang shu la wan rung ka Kmie Kha, Niakha la long kumba la wan rung ka Blei haiing, haba la bat maki ia ka kti ban kyrkhu kyrdoth ka ai jingsuk bad pynshngain mynsiem bad sngew kumba ka jingpang ka jingshitom ka la shu jah la ka jah. Kumta ka kyrdan Nongkha ka khia bha bad ym don maw mon ne jingthew ba lah ban thew.

Hapdeng ka jylli jong ka Longiing Longsem ka ieng ka kmie kaba long kum ka Blei ha ryngkat ka Iawbei. Dei maka kaba siang ia ka sla ha ka Duwan Dupat jong ka iing, ka ban pynbiang ia U Klong U Skaw, ia ka 'Lamet ka 'Latang lane ia ka 'La-liar 'La-kud, ia U Kpu U rynsi. U long Kni ka iing u pyndep ia ka Niam ka rukom kat kum ka jingdawa jong ka kam bad kat kum ka jingdawa jong ka iing.

Ha iing U Khasi U Khun Shynrang U ieng ha ki ar kyrdan, ha iing Kur U long U Kni bad ha iing Khun U long U Kpa. Uno Uno u bym nang ban mang ia lade u long uba la hiar ym dei tang haka long rangbah, hynrei haka kyrdan rangbah ruh u la hiar lypa bad kan ktah ruh ia ka Longiing Longsem, kan ktah ruh ia ka iing Kur bad ban ktah ruh ia ka iing Khun ha kaba kan ktah ruh ia ka jaid bynriew bad pynlehrain syndon.

Kum u kpa ka iing u bat ia ka kyrdan kaba la ka jong hi. U long U Rishot bah jong ka iing u kyrshan bad u pynskhem ia ka. Ka jingsawa jong ka tangduma jong u ka long ka jing shngain ia ka iing bad ka jyrhoh jong u ka long kaba bat ia ka iing baroh kawei. u tip ia ka kyrdan Kpa bad la ka Kamram palat ia kata um kwah. Kum'u longkpa u kamai kajih na ka bynta ka iing bad u pynheh ia ka khiih ka kamai. Mynmiet ma u ryngkat bad ka Kmie ki sneng ki kraw ia ki khun ki kti sawdong ka lyngwiar Dpei bad ki iatei ia phylliew mynsiem ban bha ka Longiing Longsem. Hateng hateng u Kni u ju ia syllok bad u Kpa ka iing. ban bha ban miat ki pyrsa ki khun kiba long ka nongrim ba skhem jong ka lawei Longiing Longsem.

"IOH THUD KA BLEI HA IING" ki long ki kyntien kiba ka iing ka buh ha khmat ch. kine ki kyntien ki sawa ym shuh tang kum ka jingkynmaw hynrei ka long kum ka lynti ka ban ialam ba ka iing kan iaid. Kine ki kyntien ki long ha kajuha dur kumba ong "loh sngewsih I Mei", kine ki kyntien ki mih ym na ka mynsiem jingtieng ne na ka jing pynbor

hynrei ki mih na ka jingieit bad jing burom ka bym kwah ba ka kmie kan sngewsih. Kumta
“*Ioh thud ka Blei ha ling*” ruh ka mih na ka mynsiem jong ka jing sngew ieit ia la ka Blei
kaba long ka Nongri Nongsumar kaba lah kaba iai naduh khlieh haduh kjat.

Haba ngi duwai ngi phirat ha ka Longiing Longsem jong ngi ki Khasi ngi ju don (i) ka
pynsngew ka Pynsngap (ii) Ka nguh ka dem (iii) Ka nam ka ud bad ka ia said. Kumta
lyngba kine ngi iohi haduh katno ba ka Niam ka bat bad ka synshar ia ka ling.

Ka imlang sahlang U khun Khasi kaba ngi tip ruh kum ka jaidbynriew Hynniewtrep
ka pher na kiwei pat namar ka long kaba la pynshong Nongrim ha ka khein Kur khein Kha.
Don bun bah ki shnong ia kiba la seng da ki Kur bad synrop lang da ki Kha ban ia long
shnong longthaw. I Babu H.Onderson Mawri I kynud sur jingrwai kumne :-

KO KHUN KHASI KO KHUN KHARA,
KO KHRUM KI KHYNDAL KSING;
KINE KI KUR KITAI KI KHA,
KIWEI KI KHAR KI KLING.

Ngan pynkut ia ine i jingthoh da ine I kyntien :-

*Ym don iing mane ha ka pyrthei, ba kat ka iing i Mei,
Ka jong kiwei ka itynnad; Hynrei ka jong i Pa ka kham palat.*

NONGRIM BA SKHEM

**U Mattsing Nongrum,
Mawlai Umthlong.**

**Ko Lyngkyrdem, ko shnong donnam,
Wat la sha jngai pha don;
Iapha bunsien nga iai kynmaw,
Nuksa jongngi phalong.**

**Pha long kum khlur ha la ka Ri,
Arphersan snem kynthih;
Ban iai bat skhem ia la riti,
Shawei ban ym ia krih.**

**Hala nongrim ba skhem phaieng,
Wat la rongphong ki beh;
Ka mon ba jwat sha ki kam dem,
Pyrshah pha iai ialeh.**

**Nangroi nangpar, nangkiew shaphrang,
Katba nang mih ki sngi;
Waitlam wat ai kan kem sarang;
Ban da iala Riti.**

**To ai mynsiem iangi baroh,
Lyngba ki kam jongphi;
La Niam tynrai ba ngin ia ksoh,
Ha la ka jong ka Ri.**

**U Blei kynrad to un kyrkhu,
Ba phin iaroi ia par;
Ba kam kin long kumba la thmu,
Jingdum ba kan shai phar.**

LAWEI KA RI

**U Mattsing Nongrum,
Mawlai Umthlong.**

**Ko riew rangbah, Samla samhoi,
Arphewsan snem, mynta la poi;
Ban pyndon burom ia ka Seng Khasi,
Kaba bat skhem ia dustur, Riti.**

**Ia jing angnud to nangtrei shitom,
Jingthmu ba bha, wat ai kin pulom;
Da bor barit, nangkiew shaphrang,
Ia kam baroh, to da niew tang.**

**Wat rit mynsiem, wat diaw jingmut,
Wat la ki bun ki maw jyngthut;
To rat dingkhong ia ki dieng pyngkiang,
Bad jingibein u kamon kadiang.**

**Hala nongrim tynrai to ieng skhem,
Ka bha ka miat, hadien ngin sa shem;
Ba dei tang lyngba ka niam tynrai,
Lawei ka Ri ba kan iai phyrnai.**

**Khublei, Khublei, Khublei iaphi,
U Blei Kynrad to un lam lynti;
Ki kam ba bha ban nang ia syllok,
Bad to bat skhem ia la ka jong ka hok.**



IEIT IA LA KA JONG

U I.S. Kharshiing,
Mawlai lew rynghep,
Shillong-8.

Ha ka khatphra tarik ki kur ki kha baroh iadon lang,
Dei ka sngi pyndonburom ryngkat kynthei shynrang,
Ban pynphuh pynphieng ia la tynrai da jingshithrem,
Kylleng sawdong ka Ri Khasi khamtam ha shnong Lyngkyrdem.

Ia baroh ki khraw pyrkhat dei sngi sah jingkynmaw,
Naduh barit eh haduh baheh ia ioh ban pynpaw,
Kine baroh kidei ki matti jong ka Niam Tynrai,
Ban pynsaphriang ia ka Hok Blei bala buh naduh hyndai.

Haphi baroh ki trai shnong phi dei ban sngewmeng,
Namar ngi khlem bud ia ki rongphong balong ki tynneng,
Hynrei ki makariang kiba khlem tip iala ka jong ka jingshai,
Dei tang kito kiba thmu ban pynduh ia ka niam tynrai.

Man ka sngi to iai ieng skhem kumba kjat sngi ki shat,
Ka bor nongwei iaphi da lei lei kam lah ban rat,
Dei hangta ka niam Khasi ruh kan iai im biang pa biang,
Na bynta ka jait bynriew jong ngi ha baroh ki liang.

Bunsien ngi tip ki jingeh ruh ki wan ban ker lynti,
Hynrei ngi wad ki lad ban trei shitom man ka sngi,
Kine baroh ki jingeh kim lah ban sah ha sla pyrthei,
Mynta to wan sha Seng Khasi ha ka Niam tip-briew tip-blei.



KA SENG KHASI MAWLIEH, LYNGKYRDEM

**D.S.Lyngdoh,
Culture Secretary,
Seng Khasi Mawlieh Lyngkyrdem**

Ko Seng Khasi Mawlieh Lyngkyrdem,
Ngi pyndonburom iaphi mynta u snem,
Ia ka jingdap 25 snem bapura,
Naduh ka sngi iaphi lakha.

25 snem mynshwa phi la iaidd,
Ryngkat ki at ki them phi la mad,
Hynrei phim thait lane sohkhrail,
Ban hikai ban bat la niam tynrai.

Kum diengiei ha ngi phi kah syrngiew,
Ban bat la niam tiplei tip briew,
U khasi nylla ha shnong Lyngkyrdem,
Ha jingkah jongphi un shong rieh tngen.

Mynta ba phi la poi jinglong rangbah,
Lyngkor khamkhia ruh phi dei ban rah,
Ba phin kham iar la kam la jam,
Baphin nangkhraw ruh la ka nam.

Phim dei ban diaw ne sngewbuh-khoh,
Lada kyrteng jongphi yn kylla noh,
Ym dei iaphi ban pynduh pyndam,
Hynrei ban nang iar rukom trei kam.

Seng Khasi Lyngkyrdem iaphi ngin ai,
Kumba baroh lang ngi la iarai,
Ba phin nanglah ban iai shakri,
Na bynta la ka Niam Khasi.

**Ha shnong Lyngkyrdem baroh kawei,
Ladei ka kam jongphi ban trei,
La tynrai ban neh ban sah,
Dei maphi ban ker ban kah.**

**Ko Khasi Nylla ha Lyngkyrdem,
To ieng tylli ha Kane ka Seng,
Kyrshan ia ka ba kan nang kiew,
Namar lawei ka jaitbynriew.**

U HIPSHON ROY, IFAS (RETD)

**Riatsamthiah
Shillong - 793001
The Chief Minister,
Government of Meghalaya,
Shillong.**

Shillong 12 - 4 - 1982



Sir,

May I bring to your kind notice a matter of great public importance deserving your immediate attention in the matter of a road widening construction on a road leading to Lyngkyrdem village in East Khasi Hills District, near where it touches the Shillong-Tamabil (Dawki) National Highway and which if immediate action be not taken will damaged the Mawshieng, a tomb where bones of the dead after cremation are kept.

A photograph sent herewith with this letter at a portion (portion) marked by an arrow will clearly indicate the Mawshieng, Now supported only be an earth pillar, left as a road construction witness to the earth cutting already carried out at the spot concerned. It may be noted from the position of the jeep by the side of the witness that there is still scope to avoid this construction and in fact heavy trucks are also using the same portion. With little consideration and respect for the dead and the religious sentiments of the people this could have been avoided.

The earth around the earthen pillar pointed out above may be filled up or a reinforced concrete lining around may be done immediately before the rains set in to ensure a permanent protection to this "Mawshieng", secured by religious sanction of the Khasi and Jaintia against any out rage.

Yours faithfully,

**U Hipshon Roy
General Secretary**

Seng Khasi, Shillong: 793001

Copy with photograph to :-

- 1. The Minister, Public Works Department, Meghalaya,**
- 2. The Secretary, Seinraj Shillong.**
- 3. The Sardar Lyngkyrdem.**

Naba sdang ka lad surok ban leit sha shnong Lyngkyrdem, la don u tei u Mawshyieng ia uba ka P.W.D. Department kala mut ban pynpra noh naka bynta ka jing pynheh ia ka surok iaid kali. Hynrei u rangbah Hipshon Roy Kharshi-iing uba long u General Secretary jong ka Seng Khasi, Shillong ha kata ka por, ula thoh shithi sha ka sorkar daka ktien phareng haka 12 tarik iaiong, 1982 ba kam dei ban pynduh pyndam ia utei u Mawshyieng namarba, u long shibynta naka leh Niam leh rukom jong u longshuwa manshuwa. Halor ka tei ka shithi ka sorkar kala kohnguh bad kala tei pynskhem ia u daka dewbilat ba un neh un skhem kumba u long mynta mynne.

Kong Lycky Quency Diengdoh
Editor.



THE “KHASI RELIGION”

U Hipshon Roy,
IFAS (Rtd)

It is undeniable that by faith the Khasis are divided more or less, into two religious groups-the Khasi Christian and the Khasi Khasi. The terminology “Khasi Khasi” is used since they call their religion, ‘Niam Khasi’ or Khasi Religion. Others may not like it but that’s what they are that’s what their ancestors have sanctified with dignity. God gave them the religion when He puts them in these Hills, which have been their homeland ever since. ‘Niam Khasi’ is more a ‘Divine Truth’ than a doctrine; he strives in this world with honesty and ‘Truth’, wherein in his wordly life he is ever committed to strive with piety in his labour and in his relationship with his fellow beings, nature and God. These are his commitments. With the Christian it is a belief in a doctrine, and this belief constitutes their salvation. The Khasis in his own belief or ‘Niam Khasi’ and their thinkers had the least objection to Christian believing in and seeking salvation through Jesus Christ. They Cherished their most fundamental human right of direct communication with his Creator. He communicates through his prayers and ascertains his will through divination. His prayers are in tune with the wave lengths of his culture and Tradition in accordance with the ‘Law’ and guided by his God’s gifted conscience and rationalism. In his invocation he invariably begins his prayers with:-

“Listen to me O God,
Hear me I go by reason and by the
commitments From the beginning
of ‘Time’”.

He cannot fail or fall unless God has turned His back on him because of His lapses. Here then, through divination he seeks for the causes of his lapses or falls, by himself if he is so gifted or seeks for an elder who can do so. He thereafter pleads with his Almighty God.

The place of cock and eggs that feature in his divination has been much misunderstood and misinterpreted in the exercise for divination, the exercise as such is not a sacrifice, but only a medium or media to find out the cause or causes. There is a belief in the existence of Supernatural forces in the form of spirits, and this is not peculiar only to the Khasis, which explains for many of his rituals and ceremonial performances. The Shillong Peak, the Lum-Sohpetbneng and other such areas, revered and treated with sanctity are not the abode of God but are areas of contact between the natural and the supernatural worlds

or forces.

The Khasi Khasi have a clear conception of 'God' who is 'U Nongbuh', U Nongthaw' U Nongsei Rynieng Buh Rynieng', U Nongbuh Bynta sam Bynta' which when freely translated means it is He who 'Contemplate and Created' it is He who gives man his 'stature' and it is He who apportion his "Functions" on earth. It is not possible to go into details in this short feature articles on a souvenir but it would be relevant, perhaps, to quote what others have to say and found by quoting from an article by Father G.Costa in his article on 'The Origin of the people' in 'Ka Synkhong Jingtip-1960', wherein to quote in brief he wrote:-

"Although I am unable to give sufficient examples to show how the people, who linguistically belong to the Austric family, preserved their basic idea of religion. Yet I may positively asset that none of the other people who surround the Khasi and who belong to other races possess such a spiritual, clear and explicit concept of God".

Father Jacob Aiukal D.D. in his article with the title, "The Khasi Religion in the Economy of Salvation" quoted from the St.Josephs' Parish Silver - souvenir in 1976 had this to say:-

"For those who are accustomed to hear and often make use of the dictum, 'Out-side the Church, no Salvation' the above title may sound shocking. But a careful examination of the salvific plan of God in the light of the Second Vatican Council will help us to appreciate the enormous salvific values found in Non-Christian religions, especially in the Khasi Religion".

Since this article will appear in the Souvenir of the Seng Khasi it would be appropriate to clear a confusion in people's mind and the Government the Medical Department and Census Department in particular. Much damages have been done in many ways in this connection through the Census Department, by recording indigenous Khasis as non-Christians.

Hospitals in recording the 'Religion' of patient in the admit card or Form. One of the reason put for both by some in the Civil Hospital and in the private hospital is that there is no proper coinage for recording the religion of the indigenous Khasis. From foregoing paragraphs it should be clear that a Khasi called his or coined the name of his religion as "Niam Khasi" or simply "Khasi". Let us accept what a Khasi in his faith think best to so called his 'Niam Khasi' and not try to fashion it in our image or blaspheme the Khasis by designating him in his faith as "Non-Christian". It would be most unfortunate if this should happen in a Civil Hospital in a 'Secular State or in a private hospital especially in Christian Hospitals inspite of the Papal Proclamation, "Nostra Aetale" of Oct 23, 1965, which to briefly quote enjoins that-

"Let Christians, while witnessing their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christian".

Pride and prejudice should not stand in the way of Doctors who are the "Healers".



THE CHANGING PATTERN OF KHASI SOCIO-CULTURAL ORGANISATION

R.T. Rymbai, I.A.S. (Rtd.)

The Khasis have a rich socio-cultural heritage. They love to dwell upon the wisdom of their ancestors who handed it down to them praising them for their vision and blaming themselves for their failings to keep up the tradition. The inherent truthfulness of their nature wins them the trust of other people. This simplicity of their character is the principal thread in the fabric of their socio-cultural pattern, and it accounts for much of the respect of others for them.

The Khasis say "a word given is a pledge". They regard it with reverential awe. They hold in contempt a person who values not his own word. They compare him to a dog which eats its own vomit. For a word once spoken cannot be unspoken. Hence the Khasi code of conduct that no one should treat one's word lightly. The advice of parents to their children when they go out into the world is "kren da thew", weigh your words before you speak.

The Khasis had no written word till the advent of the British. The missionaries came in the wake of the soldiers and the rulers to christianise the people and teach them how to read and write. The new knowledge brought in changes in the socio-cultural life of the Khasis. A change, by its very connotation, may be good or bad. And the Khasis have not been immune to the touch of both types of these changes. Their behavioural pattern before their occupation by the British and after is revealing.

Till their conquest by the British the Khasis had always been an independent people living by themselves. There were no other races or tribes living in their midst as we see today. Their only contact with others was with the palins people on the borders of their own mountain abode they met in *hats* and bazars at the foothills trading with them mostly by barter. The Khasis sold them their produce - fruits, limestone, iron etc.; and bought back rice, salt, fish, etc. There was then little or no influence of others upon them. History tells us that ruling races exercise their influence upon the subject people, and the British had exploited this fully upon the peoples ruled by them.

Sir Robert Lindsay, Collector of Sylhet in the 1780s when the Khasis ruled over themselves wrote, "After a residence of 12 years in their (Khasis) neighbourhood I find the Khasi a fair man in his dealings, and provided you treat him properly and honourably he

will act with perfect reciprocity towards you, but beware of showing him this slightest appearance of indignity for he is jealous in the extreme in his resentments”.

The British began their occupation of the Khasi Hills in 1833 after their capture of Raja Tirot Singh by an act of betrayal failing to beat the people under his leadership in a protracted four-year guerilla warfare. Speaking of the Khasis as they were then, Capt. Pemberton wrote in 1835, “The Khasis are a handsome, muscular race of men, of an active disposition and fond of martial exercises. They always go about armed”. Twenty years later, Judge A.J.M. Mills, in his Report on Khasi and Jaintia Hills 1854 wrote, “The Khasis are without distinction of caste or class and, I may add, without Religion”. It was a bare-faced lie to calumniate the Khasis because they have a religion as pure and true as any believing in one and only one God, the Maker of heaven and earth, the Creator of all therein and thereon - living and non-living. And they have one more concept of God rare to find in other religions that God fills heaven and earth, is neither male nor female and must not therefore be pictured in any shape.

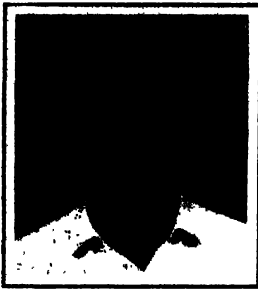
Lord Dalhousie, Governor-General, was highly pleased with the report of Mills that the Khasis were without religion. He sanctioned Rs. 50/- as Government grant-in-aid to the three L.P. Schools opened by Rev. Thomas Jones of the Welsh Missionaries in Cherrapunji and its suburbs in 1842. This was the first-ever Government grant to a missionary institution in India. The missionaries opened the Schools to teach the people. in the words of Rev. Thomas Jones, to read and understand the Holy Scriptures in their own language as a means towards their proselytisation. David Thomson wrote, in his *Europe Since Napoleon* “Missionaries Played their part in the spread of colonialism”. They were so successful in Kasi & Jaintia Hills that two decades later, Col. Haughton, Agent to the Governor-General, Northeastern Frontier, commented, “The education they (the missionaries) imparted was not only effective in civilizing the natives (Khasis) but in making them also peaceful and loyal subjects. The influence went on working its way so well that years later A. Mackenzie in his *History of N.E. Frontier of Bengal* wrote, “The Khasis, who might, from their warlike character and tribal organisation, have given us more trouble than any other hill people have been the most peaceable of our subjects”. My fellow countrymen, wake up, arise, and exercise this incubes.

The British system of the administration of justice *according to the law* (Kat kum ka ain) adversely affected the truthful and honest nature of the Khasis whose system of administering was according to equity (Kat kum ka Hok). We hear no more of *u saiphla*, an institution whereby a Khasi court, in pursuit of the truth, called by itself an independent witness who knew the facts, a truthful person who spoke the truth without fear or favour. The British system injected an insidious change in the minds of the people to conform with the law rather than with the truth. The form of oath before a court of the British system diluted the innate aversion of a Khasi to speak an untruth. He was asked to say an oath after the court clerk that he would speak the truth and nothing but the truth. This made him feel absolved of all personal liability. But in the oath given before a Khasi court

he had to swear before God himself by his life and that of his family and clan if he told a lie. He would not therefore dare tell a lie nor would he be permitted by the family and the clan. Years of a sense of the harmlessness of a strict non-confirmity with the truth has subtly worked a change for the worse. People are brave when they are true, they become cowards without truth by their side.

To give the missionaries their rightful share of praise it must be graciously owned that without the small beginning made by them the Khasis would not have reached their present standard of education and advancement, limited though compared with that of people in the plains. And because they limited their teaching to the Elementary standard only, until babu Jeebon Roy, a great Khasi philanthropist opened a High School then known as Entrance School at his own expense, to open the portals of Higher Education to the Khasi-Pnars.

In fine, the winds of change which have been blowing over the Khasi Hills for the last 150 years have brought with them both good and evil. We see outwardly the progress and prosperity of the people and their increase in number, Nonetheless they are overshadowed by doubt and fear that they are getting footloose, that their clan cohesiveness is breaking up, that their tribal organisation is disintegrating threatening the very survival of their distinct identity itself. With their coming more in contact with people of other communities and races living amongst them, mixing and intermarrying, more changes are bound to take place affecting their socio-cultural mosaic. The danger of losing their distinct identity looms larger if they succumb to the influence of others at the cost of their own. Their survival and growth lie in their capability to be more self-reliant and to strike deeper and firmer roots into their own healthy traditions, institutions, customs and culture founded on their religion whilst they march forward together with others along the path of modern progress.



U KIANG NANGBAH

Shri. Chandlok Dkhar
Secretary.....Niamttre,
Sein- Raij.....Shillong.

One hundred and thirty two years ago on the 30, 1862, a memorable event took place in the history of our country. It was the martyrdom day of U Kiang Nangbah, one of India's Freedom Fighters, who fought against the British and sacrificed his life on the gallows on that day for the sake of his dear Motherland, India. His deed of valour and patriotism had glorified the history of our country. One cannot forget his prophetic message which he uttered from the gallows to the people that India would be free, this came true on August 15, 1947 when India was free from the bondage of slavery. The history as to how U Kiang Nangbah emerged as one of India's Freedom fighters is briefly narrated here.

U Kiang Nangbah hailed from Jowai, the District headquarters of the Jaintia Hills of Meghalaya. He was born sometimes in the year 1836, the year in which the British annexed Jaintia Hills to its dominion. Unlike the khasi patriot, u Tirot Sing. U Kiang Nangbah had no royal background. He was a simple village man and belonged to the syngkong clan of the Soo Kpoh Family. From his very childhood, Kiang Nangbah was known to be thoughtful, inquisitive and farsighted. While still in his teens he could sense the evil influence of Foreign domination. The proud and haughty movements of the Britishers in his Land, made him question his mother as to who were they and what was their purpose in coming and ruling over his land? the reply of his mother carried the impression that those were the foreigners who came to rule over the Jaintia Hills. The answer was enough to kindle the fire of patriotism which had already been there to be ignited in the heart. At once his heart cried out at the very thought of his dear Motherland.

Although the British annexed Jaintia Hills on 15.3.1835 they cleverly refrained themselves from interfering in the native administration of the Jaintia Hills by the Dallois. An uneasy peace prevailed in the Hills for about 24 years giving U Kiang Nangbah an opportunity to grow up till such times when he would be matured enough to exhibit his patriotic traits against the foreigners. If the British did so from the very beginning they would have possibly escaped the Pnar's rebellion under the Leadership of U Kiang Nangbah. But the God gifted person like U KIANG NANGBAH who was endowed with a noble mission to free his motherland had a chance to demonstrate his virtues or noble qualities.

Thus, when the British imposed a house tax in 1860 U Kiang Nangbah was in the prime of his life, strong enough to shoulder the responsibility of liberating his land from

the clutches of foreign rule. The imposition of taxes other than house tax followed by tortures and harassment to those who could not pay deeply affected U Kiang Nangbah. The case of one poor woman 'ka Lakhi Pyrdiang' of Jowai was a glowing example. Ka Lakhi Pyrdiang was too poor to pay the house tax and consequently had been forcibly assaulted and driven out of her humble hut. Her utensils etc., were scornfully kicked out by the British tax collector. In December 1861 during the 'Pastieh' a festival of Ialong in which dancers brandished swords and shields, the British authority tried to interfere in this religious festival and to aggravate the situation they stopped a cremation procession near Jowai.

For the moment U Kiang Nangbah paused to ponder at the pitiable plight of his countrymen who were ignorant and had no idea as to how to face the enemy who possessed superior arms. He was not a man to be dishearted. He had full confidence and the courageous backing of his people. Relying mainly on this, he planned and made necessary preparations to face the enemy boldly. But before doing this, he made a tour of the entire interior parts of his land to apprise the innocent people of the perils of foreign rule. Then he convened the great "Jaintia Durbar" at the Syntu Ksiar ground of Jowai to decide the question of freeing the land and its people. The Durbar was largely attended by men, women, young and old, with one mind that is, to take up arms in order to drive out the foreigners once and for all from their sacred soil. In the Durbar, U Kiang Nangbah was unanimously elected Leader.

The saying goes that 'Charity begins at home'. The same is applied to U Kiang Nangbah and his story is incomplete without mentioning about the glorious role played by his mother. Before embarking upon his noble mission, he approached his mother for her blessings. The noble mother of noble son instead of preventing him from understanding such risky adventures, encouraged him and at the same time made him promised before her that he would not marry till his goal was attained.

The agitation under the direction of U Kiang Nangbah started from Jowai where the people attacked the British arsenal and set fire to the thana. Having inflicted heavy damages on the British outpost, they vanished quickly into the deep jungles. The agitation spread like a fire in the places like Mynsoo, Shangpung, Raliang, Nartiang, Borato Mookaiaw, Sutnga and other places of the Jaintia Hills. The Dallois everywhere were actively organising their own roles. The women were heavily engaged preparation food for men. The sick and the disabled were cautiously removed to safer places and war songs overflowed the Hills giving strength and courage to the fighters. U Kiang Nangbah wisely undertook guerrilla tactics and avoided a frontal encounter with the British who possessed superior arms and deadly weapons as against his bows and arrows, swords and shields. The swiftness of U Kiang Nangbah to move from place to place to organise his fellowmen put the Britishers in a state of despair and frustration. They found it very difficult to fight with the enemy whom they could not see. That is why the British had to deploy as many troops as available to suppress agitation led by U Kiang Nangbah.

The war lasted for two years (1860-1862) it was a long and tedious war to the great vexation of the British. Thus, considering the strength of the troops and regiments as stated above one could at once understand the magnitude of the uprisings as well as the greatness of U Kiang Nangbah in so far as his war policy is concerned.

But unfortunately, patriotism had its own enemy everywhere. No patriot in the world can escape and withstand treachery. U Kiang Nangbah, the truest and the most dedicated freedom fighter met with the same fate. This was so since the dawn of history. Having failed completely to crush U Kiang Nangbah in a straight fight, the British looked for a traitor to capture U Kiang Nangbah by offering a reward of Rs.1000/- to any one who could tell the secret hideout of U Kiang Nangbah. Luckily for them, they found the right person in U Dalloi Tyngker. He went secretly to the British on the plea of negotiating peace. The British assured him that no harm would be done to U Kiang Nangbah if he could tell them his whereabouts. U Tyngker was in a fix and in the conflict of the mind he leaked out to them the hideout of U Kiang Nangbah.

If the betrayal ended here, it was the compassion and anxiety of U Tyngker to end the long sufferings of men, women and children. But it came after the proclamation of a cash reward of Rs.1000/- to any who could tell the whereabouts of U Kiang Nangbah. Considering this, it was a clear indication of U Tyngker's greed for the British money at the cost of U Kiang Nangbah and the country.

With the help of the British money, U Kiang Nangbah was captured on 27th December 1862 from his hideout at Mynsoo and was brought to Jowai for trial. The British compelled him to make a public declaration that he had come of his will to surrender before them for the sake of peace. But the true patriot and freedom fighter like U Kiang Nangbah could never betray his people even at the cost of his life. The reply of U Kiang Nangbah carried the meaning that if the British wanted peace then they should quit his motherland and allow him to be with his people to govern the hills by themselves. Otherwise peace was impossible. Having failed in their efforts to make him a denouncer, they staged a mock trial and condemned him to the gallows. The day was fixed for his public hanging was on the 30th of December, 1862 at lawmusiang Jowai. Early on this day, when U Kiang Nangbah climbed the scaffold he told his weeping countrymen "to watch his face with courage, faith and hope and if they saw his face turned east while he swung on the rope then they could get back their eastwhile freedom before a hundred years passed, but if it turned towards the west they would remain as slaves forever".

He was executed and the face of the Freedom fighter turned to the east giving his people a fresh hope that the day of freedom was near at hand. The British had to vacate our land before 100 (one hundred) years on the 15.8.47 only 85 years after his death. His prediction came true on that day which proved that he was both a freedom fighter and a prophet.

His leadership and determination to free his motherland had earned him the love and respect of his people. He should have been declared a 'National hero' who spared no pains

to fight for the freedom of his motherland. Perhaps, from the modern historian points of views he might not have attained heroic perfection. But if he were placed in proper historical background, I am sure his place as a freedom fighter would not be denied. As a matter of fact, the life and struggle of U Kiang Nangbah are comparable to those of Garibaldi of Italy and Jeane de Arc of France.

On his 132th Death Anniversary, we salute our hero and his numerous followers who sacrificed their lives for the sake of our freedom. We should not only pay our respect or tribute to them but we should also pledge to be true to the service of our people and our nation. Let this day remind us of our duties and responsibilities to our motherland. Our heart and minds should go to U Kiang Nangbah and his followers to showers blessings on us so that we would be able to devote our lives and energy individually and collectively towards the development and welfare of our beloved State, Meghalaya in particular and our Motherland, India, in general.

THE GOLDEN VINE

-(Sumar Singh Sawian)

The people of Ri Hynniewtrep, comprising the West Khasi Hills, East Khasi Hills, Ri Bhoi and Jaiñtia hills of eastern Meghalaya, belong to the proto-Austroloid Monkmer speaking race. The genesis of the ethnic origin is traced to the sixteen progenitor families, living with their Creator and that they frequent the earth through a golden vine, rising from atop the sacred *Lum*

Sohpetbneng peak, bridging the earth and the heavens of the universe.

Lum means a peak, *Sohpet-* the umbilical chord and *bneng-* the heavens. Life, when it is conceived inside a mother's womb, it is the umbilical chord which sustains that very life which is so dear and precious to the mother. The umbilical chord represented by the golden vine, was therefore the divine link between the sixteen families and their Creator. It was the design of the Creator, that seven of the sixteen families, settle on earth along with the human race, as crowned kings of all other creations and above all to earn righteousness. So, in concurrence with a covenant with the Creator, nine families remained in their celestial abode and the remaining seven huts (Hynniewtrep), finally descended to earth, to settle down in what they consider the centre-point of the world. The golden vine was then no more in its physical form, but remained as an eternal spiritual umbilical chord, embedded deep in the hearts of the people, as the golden bridge to reach to the Creator, in their day to day communion.

The golden vine has therefore a message of universal dimension, that as human beings in communion with their God, it is only through the spiritual purity and sincerity of one's golden heart.

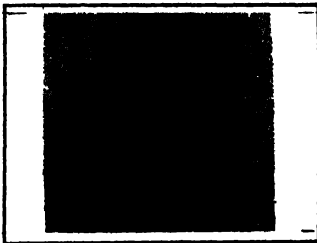
The Hynniewtrep people believe that to be born in this World to earn righteousness, was because of a divine decree (*hukum*), in order to sow and reap- toil and sweat, as dispensed by the Creator. They are to conduct in their day to day life, according to the tenets of upholding the truth (*tiphok-tipsot*), to understand oneself and other fellow beings and above all with the Creator (*tipbriew-tipblei*) and also to respect the clan relationship of the mother's side, also of the father, (*tipkur-tipkha*) and to earn righteousness (*Kamai ia ka hok*) throughout one's life time.

Since the Virgin age (*sotti juk*), *Lum Sohpetbneng* peak, (1343 metre), stands in all its loftiness and serenity, as a trusted sentinel, jealously guarding the spiritual belief, the territorial integrity and cultural heritage of the Hynniewtrep people, set amidst an enchanting scenic view, against the back drop of a sacred forest.

The sanctity of *Lum Sohpetbneng*, offers to fill the spiritual void and emptiness, to those who seek and desire solace and peace of mind.



*U Rangbah Dorel Kshiar
Vice President
Seng Khasi Mawlieh Lyngkyrdem*



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sngew bha
Ka skul miet jong ka seng
ha u snem, 1977.*



U Markom Roy Kharbudon



*U Player Stone Kharwan ki nong ialam
Ka Seng Samla Seng Khasi Mawlieh Lyngkyrdem*



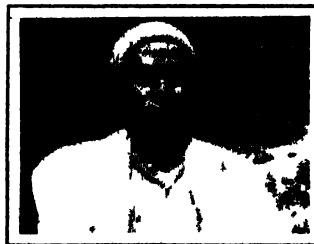
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Lyngkyrdem*



*U Rangbah Jowel Kharbudon
ka rta 83 snem tam ne Duna
U' Long U Nongkit Kam Jong ka Seng Khasi Mawlieh, Lyngkyrdem
Naduh U snem 1966 Haduh mynta 1994*



*U Rangbah Krowell Nongsteng, President ka Seng u ai jingken
ha shuwa ban plie ia u mot tei nam ha ka 6/12/94*



*Kiba haling hasem u Rangbah Maham Singh ha ka sngi plie
mot tei nam*



Ha ka 28/10/94 hadien ka jingialang ki para-kur para-kha ka kyntoit lewduh ryngkat ki Rangbah ka Seng Khasi Mawlieh.



Ha ka 16/10/94 ka sngi ba la ioh ka jingiasyllok ban kyntiew shaphrang ia ki kam ai jingnang jingstad.



U Rangbah PHAI MAWROH ha ryngkat ka kup ryndia tlem bad ka jain spong ba la ioh kum ka khusnam na u Pa'iem Olim Singh Syiem, na ka bynta ka jingbit put tangmuri.



*Diamond Stone Lyngdoh
Secretary i/c Culture*



4.12.94

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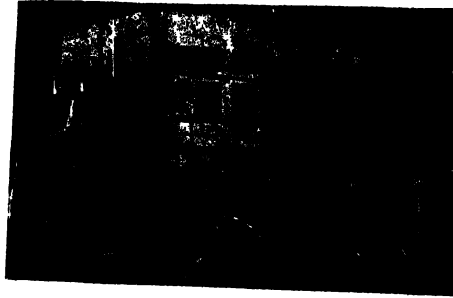
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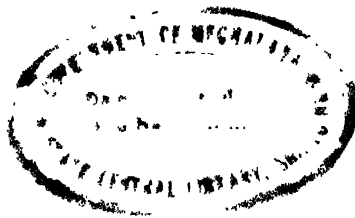
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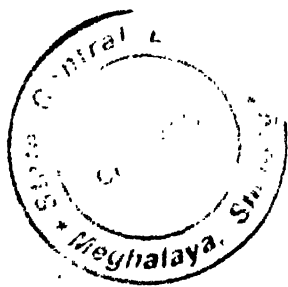
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